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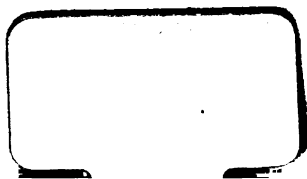
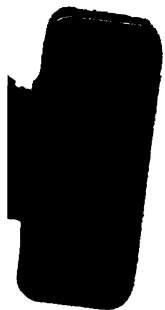
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*Bible. N. T. Apocryphal books Epistle of Barnabas.
Greek. 1880.*

BARNABA ΕΠΙΣΤΟΛΗ.

THE EPISTLE OF BARNABAS

FROM THE

SINAITIC MANUSCRIPT OF THE BIBLE,



WITH A TRANSLATION,

BY

SAMUEL SHARPE.

WILLIAMS AND NORGATE:

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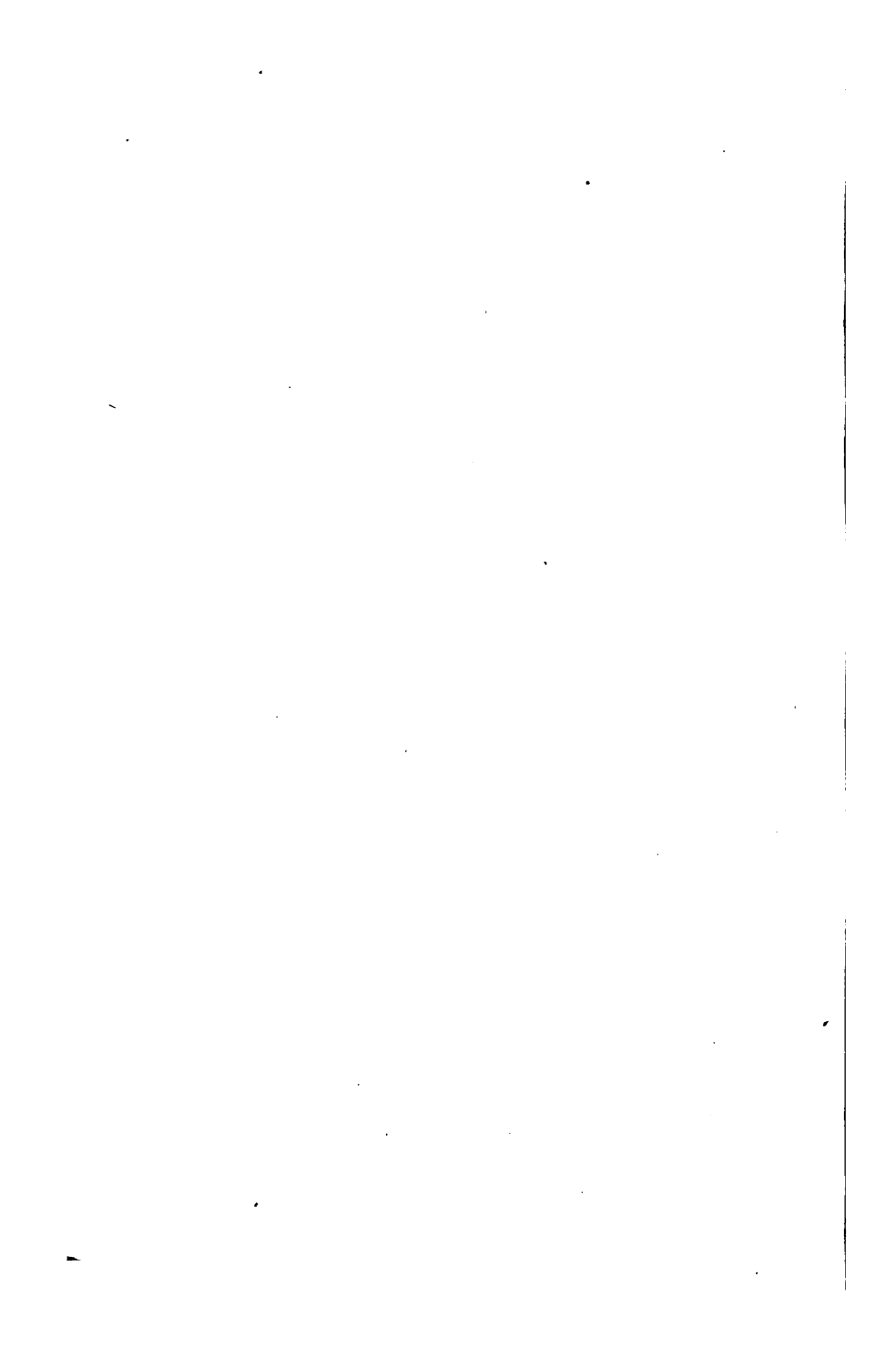
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PREFACE.

THE Epistle of Barnabas seems to claim notice in any Life of the Apostle Paul : first, because the two apostles had at one time lived in close friendship, and it in part explains why at a later time Paul's feelings towards Barnabas were changed ; and secondly, because it offers the earliest example of the Gnosticism which was creeping into the Christian Churches, very much to the trouble of Paul. But when I wished to mention this Epistle in my work on "The Journeys and Epistles of the Apostle Paul," I was met with the difficulty of not knowing of any English translation that I thought satisfactory. Hence this publication.

S. S.

32 Highbury Place,
11th September, 1880.



INTRODUCTION.

JOSIAS, who by the Apostles was surnamed Barnabas, was an Israelite of the island of Cyprus, and of the tribe of Levi. He is first mentioned in Acts iv. 36, as selling his land in Cyprus and laying the money at the Apostles' feet as a contribution to the young Church. We next hear of him as bringing Saul, who had lately been persecuting the Church, to the Apostles who distrusted him, and assuring them that Saul's conversion was real (Acts ix. 27). He next goes down from Jerusalem to Antioch to preach to the Church in that Greek city (Acts xi. 22). He then goes to Tarsus in search of Saul, and brings him to Antioch to join in preaching there (Acts xi. 25). When the Church of Antioch sends money to the relief of the poor of Jerusalem, they send it by the hands of Barnabas and Saul (Acts xi. 30). He then accompanies Saul on his first missionary journey (Acts xiii. 3). Up to this time, of the two friends Barnabas had been the chief; he had been the longest time a Christian, and he was probably the older man. From this only can we form an opinion of his age.

If we suppose that Saul, now called Paul, was about 22 years old when he is called a young man, at the time of Stephen's martyrdom, in A.D. 40, he may have been born in A.D. 18; and we may by conjecture suppose that Barnabas was born as early as A.D. 15 or earlier, and therefore was at least 55 years old when Jerusalem was destroyed and our Epistle probably written. When Paul and Barnabas travel together they are both called Apostles in Acts xiv. 14.

The last we know of Barnabas in the New Testament is in the Epistle to the Colossians, when Paul, having occasion to mention Mark, describes him as the cousin or nephew of Barnabas, adding "about whom ye have received commands; if he come to you, receive him." Thus Paul had sent to the Colossians some private warning against Barnabas's teaching, which he had latterly found reasons for disliking. From his Greek education in Cyprus we might suppose that Barnabas had adopted something of the Alexandrian philosophy, which no doubt was the character of Apollos's teaching. He probably was a ready speaker, as we judge from his new name—Barnabas, or *Son of exhortation*. As a Levite he is likely to have had a full acquaintance with the Scriptures, but, from the place of his birth, perhaps in Greek rather than in Hebrew. This is nearly all that we can know of him before reading the Epistle which bears his name.

From the Epistle we shall learn that when Nero's persecution of the Christians broke out, in A.D. 64, Barnabas was able to save his life by withdrawing to some place of safety,

which he does not think proper to name; and that from thence, in the beginning of Vespasian's reign, he was able to write to the flock among whom he had been ministering before the persecution.

This Epistle scholars have lately very much put aside as not being the work of Paul's companion, but, as I consider, without good reason. The evidence for and against cannot be better stated than in the words of Drs. Roberts and Donaldson in the preface to their translation:—

“External and internal evidence here come into direct collision. The ancient writers who refer to this Epistle unanimously attribute it to Barnabas the Levite of Cyprus, who held such an honourable place in the infant church. Clement of Alexandria does so again and again (Strom. ii. 6, ii. 7, etc.). Origen describes it as ‘a catholic epistle’ (Cont. Cels. i. 63), and seems to rank it among the Sacred Scriptures (Comm. in Rom. i. 24). Other statements have been quoted from the fathers, to show that they held this to be an authentic production of the apostolic Barnabas; and certainly no other name is ever hinted at in Christian antiquity as that of the writer. But notwithstanding this, the internal evidence is now generally regarded as conclusive against this opinion. On perusing the Epistle the reader will be in circumstances to judge of this matter for himself. He will be led to consider whether the spirit and tone of the writing, as so decidedly opposed to all respect for Judaism—the numerous inconsistencies which it contains with regard to Mosaic enactments and observances—the absurd and trifling inter-

pretations of Scripture which it suggests—and the many silly vaunts of superior knowledge in which its writer indulges—can possibly comport with its ascription to the fellow-labourer of St. Paul.”

Thus these translators find nothing in the Epistle which leads them to think it not genuine, except, 1st, its want of respect for Judaism, which, however, is not remarkable in the friend of Paul; 2nd, its inaccuracy as to the Mosaic law, which is certainly a proof of an imperfect education but no proof that it was not written by Barnabas; 3rd, its trifling interpretations of Scripture, in which it is by no means singular among the writings of the time, as in those of the learned Philo; and, 4th, its silly vaunts of superior knowledge, which is exactly the failing which we should expect to find in any Greek Jew who had fallen into the conceited Gnosticism of that age. Upon the whole there is nothing whatever to be said against the genuineness of this Epistle, except that it falls far short of the high excellence that we should wish to find in any writing which puts forth a claim from the name of its author to be admitted into the canon of the New Testament.

One reason given for doubting the authenticity of the Epistle is that in ch. v. he says that Jesus, when choosing his Apostles who were to preach the Good Tidings, chose “those who were *ανομωρετοι*, *impious* [or, rather, *neglectors of the Law*, in matters important], above all sin,” in order to show that he came “to call not the righteous but sinners.” This has been understood to mean that he calls the Apostles

impious ; and therefore that he could not have been Barnabas. If, however, this argument were good, the words would prove that the writer could not have been a Christian ; and hence the argument is very clearly of no weight. Moreover the words do not necessarily bear that meaning ; and the writer's aim throughout the Epistle is so obviously to show his cleverness in handling Scripture, that we need not so understand them.

When the Apostles at the Council (Acts xv.) consented to waive much of the Mosaic Law in favour of Gentile converts, they certainly were neglectors of the Law ; and Barnabas's words do not necessarily mean more, although by the fancifully applying to the call of the twelve Apostles the text, "he came to call not the righteous but sinners," the words would be so understood in any less fanciful writer.

In considering the authorship of the Epistle we must have regard to Paul's words in Coloss. iv. 10. There he says very clearly that he had written a private letter, or had sent a message of commands, to the Colossians about Barnabas. This cannot have been otherwise than something that he would not mention in the public Epistle, some warning against listening to Barnabas's teaching. We thus have reasonable proof that Paul at that time did not like Barnabas's opinions ; and as Cyprus, of which island Barnabas was a native, was much under the influence of Alexandria, we might guess, without the evidence of this Epistle, that it was Barnabas's leaning towards Gnosticism that displeased Paul.

The Epistle is important in the history of Paul. It shows

what Barnabas was ; it explains how it was that when starting in missionary work as Paul's superior he soon fell into the second place ; and it justifies Paul for warning the Colossians against him. Moreover it does much to explain the difficulties which met Paul on the side of the Græcizing Jews, while on the other side he was struggling against the ceremonialism of the Jewish disciples who shunned the Greeks.

We can only approve of the judgment of the early Christians, who while acknowledging this Epistle as the work of Barnabas, thought it not worthy of a place in the New Testament. Had it been limited to the last four chapters, we should gladly have seen it standing beside the other Apostolic Epistles. Those latter chapters can alone be profitably read for religious instruction.

But notwithstanding the want of judgment and the conceit shown by Barnabas in his explanation of the Scriptures, this Epistle is a valuable addition to the scanty literature of the Apostolic times. It seems to have been written after the Epistles of Paul and James, after the Book of Revelation, but before any of the other Epistles. It is probably the only Christian work remaining outside of the New Testament which was written while the books of the New Testament were being written, except the Wisdom of Solomon in the Apocrypha. That was written before Barnabas's Epistle, and may indeed be the earliest Christian writing remaining to us ; but its value is lessened by our not knowing the name and circumstances of the

writer. There are many things in the New Testament which we should understand better if we had more contemporary Christian writings. Even if they were of little value of themselves for religious instruction, yet they would be of the greatest value as offering us examples of style, of the use of words, and of modes of thought, for comparison with the New Testament. The Epistle of Clement, bishop of Rome, addressed to the Corinthian Church, belongs to a later generation. It was written probably about A.D. 95; and the writer must not be taken for the Clement mentioned in Philipp. iv. 3, who was a fellow worker with Paul at Philippi nearly forty years before, in A.D. 57 or earlier.

The chief peculiarities in the Epistle of Barnabas are :—

1st. The writer's fondness for a strained interpretation of Scripture; as in finding that the world would come to an end in six thousand years from the creation, because it was made in six days. Yet more fanciful is the finding the Greek name of Jesus and his cross in Abraham's 318 servants, taking the first two letters in his name, IH, as the Greek numerals for 18, and for the cross using the letter T, the Greek numeral for 300. We notice the same peculiarity in a less degree in the Epistle to the Hebrews, where in vii. 6 Levi is said to have paid tithes through Abraham. Paul also is not wholly free from this, as when in Gal. iv. he compares the Jews to Abraham's children through the bondwoman, and the Christians to his children through his wife Sarah.

In this matter Philo seems to have been the great mis-

leader of his generation, by the forced allegories with which he ventures to explain the Bible. Barnabas had no doubt read his writings; and he so far copies him as often to introduce his fanciful explanation of a text by a question, such "What is the meaning of these words?"

2nd. A conceited claim to superior knowledge, and to the possession of "the Knowledge," or Gnosticism. It was against this conceit that Paul warns the Corinthians in 1 Cor. viii. and warns Timothy in 1 Tim. vi. 20. But Barnabas's Gnosticism does not partake of the mischievous opinions which troubled Paul in the Corinthian church, and at a later time in the Asiatic churches.

3rd. A strong dislike for Judaism and the Jews, while every part of the Epistle shows that he was himself of Hebrew birth and of Jewish or rather Græco-Jewish education. But we must remember that this dislike was as much political as religious. A Levite of Cyprus, when he came up to Jerusalem, was probably treated as an inferior by the proud priests of Jerusalem; and like the Israelites of Galilee, and the common people of Judea, he may naturally have felt some jealousy against that upper portion of the nation who claimed to be the only true Jews. This was shown in the fate of Jesus, whom the common people, his admirers, followed in crowds, while the Jews said "Crucify him." It had been equally shown four centuries earlier, when the people of Jerusalem came up complaining to Nehemiah the Pacha, with "a great cry against their brethren the Jews" (Nehem. v. 1). But in his dislike of

Judaism Barnabas goes beyond the Apostle Paul. Paul advised the Gentiles not to come under circumcision (Gal. v. 2); but Barnabas wishes the practice to be abolished altogether. In a time of revolution, whether political or religious, opinions change very fast; and Barnabas was writing this seven years after the latest of Paul's Epistles, and fifteen years since Paul had written about Judaism.

4th. There are many peculiar thoughts and words the same as in the New Testament. Of the words, we have in ch. xiii. *τον μεραζν the future*, as in Acts xiii. 42, *το μεραζν the next*. There are also some few words which are not there found. Such are

ὁ Μακροθυμος, *the Forbearing one*, a name for God, ch. iii.

ὁ Μελας, *the Black one*, the Devil, ch. iv. and xx.

επιλυτος, perhaps for *επηλυτος*, a *proselyte*, in a bad sense, one who had fallen away from Christianity, ch. iii. A pervert rather than a convert.

μοναζω, *to live alone*, as a monk, ch. iv.

The Eighth Day, meaning the first day of the week, ch. xv.

The Holy Age, meaning the life after death, ch. x.

The Vessel of the Spirit, a name for Christ when in the flesh, ch. vii. and xi.

The Excellent or Noble Vessel, the same, ch. xxi.

5th. The Greek is very faulty. The indicative mood is often used for the subjunctive, and the present tense for the future. These are Hebraisms, and they sometimes lead to obscurity, as in *εως εσσι*, which I venture to render *until it shall be*, thus, "until the excellent Vessel [the body of Christ]

shall be with you," ch. xxi. *This* I understand to mean "Until the second coming of Christ."

Drs. Roberts and Donaldson render it "While you are in this fair vessel."

Other Hebraisms are:—

ακοη ακουσατω, *let him carefully hear*, ch. ix.

μνεια μνημνευερε, *remember carefully*, ch. xxi.

ει . . . ει, *whether . . . or*, ch. xiii., like $\text{ON} \dots \text{ON}$.

αφ' ων, *from where*, ch. iv. and xxi., like רשנ ד .

For the numeral Seven he writes in ch. xv. εζ, or in the MS. EZ, not the simple letter Z. Hence we may suppose that Ez, not Zeta, was his name for the latter; as we form names for F, L, M, N, R, S, and X, by the help of a fore-going vowel.

Before the discovery of the Sinaitic manuscript of the Bible by Tischendorf we possessed no perfect copy of this Epistle in the original Greek. The first four chapters and a half were known only in an ancient Latin version. Since Tischendorf published his facsimile of the MS. several editions of this Epistle have appeared, such as one by Dressel in 1863, and one by Hilgenfeld in 1866. These editors in forming their texts have made use of other MSS. also, and of the Latin version; but in the following pages the text is strictly given as it appears in the Sinaitic MS.

This MS. was corrected throughout by a second hand, probably as soon as it was written. These corrections Tischendorf has carefully noted; and I have adopted them as being the text. The words are often badly spelt, which in the case of

the diphthongs, and in them alone, I have ventured to correct; as the scribe has often written *i* for *ei*, and *e* for *ai*, and the reverse. These departures from the MS. I have noted in the margin, while all other seeming faults are left uncorrected. I have never ventured on any conjectures in order to make the quotations better agree with the Septuagint, or to make the words more probable. Thus I leave in ch. v. that on Jesus preaching to Israel "they greatly loved him," not, as some have read, "he loved them." Barnabas may have been thinking of the common people who heard him gladly, not of the Jews who put him to death. I have made no note of where contractions are used in the MS. except in one case, in ch. vii., where we have *το θυσιαν*. This, I consider, not a mistake, but a contraction for *το θυσιαστηριον*, and I have mentioned it in the margin, together with one or two conjectural emendations, to which I am driven by the needs of the translation, but which I have not introduced into the text.

While adding capital letters, stops, and the customary division of the Epistle into chapters, I have also added the aspirate and the *Iota subscriptum* to those vowels which usually receive them from the printer.

This MS. of our Epistle is important on two accounts: first, because the Epistle there stands as part of the Bible following immediately upon the Book of Revelation, and thereby receives a strong testimony to its genuineness; and secondly, because it gives us in ch. iv. a few words which help us towards a date of when the Epistle was written. These words had been omitted in the ancient Latin version,

perhaps because the writer could give no meaning to them. Tischendorf also seems to have found a difficulty in them, as he puts a note upon them to say that they are uncorrected by the corrector of the MS. Dressel repeats Tischendorf's note, and in his Prolegomena further remarks that the Epistle makes no mention of persecutions, which is the very thought which I find in these words, and from which we may gain a date. Hilgenfeld also in his edition, and Drs. Roberts and Donaldson in their translation, consider the Greek here incorrect and unintelligible. There is a second passage near the end of the Epistle, which helps to explain the first; but in this also these scholars find a difficulty.

The first passage is in ch. iv. and is as follows (p. 10):—
 “And wishing to write many things to you, not as a teacher, but as one who loveth, I have hastened to write to you ἀφ’ ὧν, from [places] which ἐχομεν, we purpose not to leave. Therefore προσεχομεν, we notice your defilement in the last days. For the whole time of your faith will profit you nothing, unless now in this wicked time, and in the coming difficulties, we oppose ourselves as becometh sons of God, so that the Black one should gain no sly entrance.” Here we may take ἀφ’ ὧν as a Hebraism, and compare it to רִשְׁוֹן מִ, from where; for the Hebrew pronoun has the force of where, as well as who; or we may compare it to Homer’s ἐξ οὗ, from [the time] when, Il. i. 6. To ἐχομεν we may give a not unusual intransitive sense, as, we have a mind, we hold ourselves, or we purpose; and see in ch. vii. and xv. προσεχετε, do ye notice, followed as here by an accusative case.

The second passage is in ch. xxi. (p. 62), thus : “ Therefore I have the rather hastened to write, in order to cheer you, ἀφ’ ὧν, from [*places*] where I was able to be safe.”

These passages are so far important that I add the translation proposed by Drs. Roberts and Donaldson, which they at the same time acknowledge is very unsatisfactory. They render the first of these passages as follows :—

“ Now, being zealous to write many things to you, not as your teacher, but as becometh one who loves you, I have taken care not to fail to write to you from what I myself possess, with a view to your purification. We take earnest heed in these last days ; for the whole [past] time &c.” And to this they add the following Note. “ The Greek is here incorrect and unintelligible ; and as the Latin omits the clause, our translation is merely conjectural. Hilgenfeld’s text, if we give somewhat a peculiar meaning to ἐλλίπειν, may be translated, ‘ but as it is becoming in one who loves you not to fail in giving you what we have, I, though the very offscouring of you, have been eager to write to you.’ ”

The second passage they render thus :—“ Wherefore I have been the more earnest to write to you, as my ability served, that I might have to cheer you. Farewell, &c.” They read σωζεσθαι, *to be safe*, as being meant for σωζεσθε, *fare ye well*.

These translators agree with Tischendorf, Dressel, and Hilgenfeld in thinking the Greek of the first passage incorrect and corrupt ; whereas I venture to think that the diffi-

culty arises wholly from Barnabas choosing to write guardedly and obscurely, because during the persecution it was not safe for him to write about himself otherwise. Paul wrote several Epistles from his prison in Rome; but he is careful to say nothing about the treatment that he received; nor does he in the later Epistles venture to describe his trial and his release. Such was the caution necessary in those "evil times." The First Epistle of Peter and the Epistle to the Hebrews are equally guarded in speaking of the persecution.

The falling-off of the flock to whom the Epistle to the Hebrews was written is very slightly but severely mentioned: "Though by this time ye ought to be teachers, ye have again need of one to teach you what are the first principles of the oracles of God; and ye are become such as have need of milk, and not of strong meat" (Heb. v. 12). Peter writing from Babylon to churches in Asia Minor did not know how those flocks had acted in the difficulty, and says, "Rejoice ye, having just now for a short time, if need be, been made to grieve in manifold temptations, so that your faith when tried, &c." (1 Peter, i. 6).

Though the persecution of the Christians by Nero was carried on in Rome with great cruelty, and many suffered a torturing death, yet in other parts of the empire humanity softened the severity. All men are not brave enough to be martyrs; all men are not clear enough in their opinions to feel it a duty to suffer for them; and when the easy alternative was offered of escaping death by painting some Pagan emblem

“the mark of the Beast” on the forehead or right hand, as said in Rev. xiii. 16, we may be sure that the larger number availed themselves of it. But there were others yet more fortunate, whose Christianity was not known to those in power, and who thus escaped unquestioned. These, who so escaped the notice of the persecutors, were probably the humbler portion of the church; while those who were more wealthy, and more in sight, had to defile themselves if they would escape martyrdom; and in ch. xix. Barnabas, having an eye to this, says “Thou shall not accept persons when reproving any one for falling off.”

From the above sentences, if our translation is right, we gain some new facts in ecclesiastical history. We learn that in a time of persecution, probably that by Nero, in which Paul was put to death, Barnabas had escaped to some place of safety, as Peter, Mark, and Silas had fled to Babylon (1 Peter v. 12). From his place of retreat Barnabas wrote this Epistle to his Christian flock at the first moment that he was able. Many of his flock, not having been able in the same way to retire from the persecution, had saved their lives by consenting to some outward act of idolatry. This sacrifice of principle Barnabas calls their “defilement.” With the same figure of speech the Writer of Revelation says, in iii. 4, of those who had not fallen off from the faith, “Thou hast a few names in Sardis which have not defiled their garments.”

From ch. xvi. of our Epistle we learn that the Temple of Jerusalem was in the hands of the Romans, if not already

destroyed. The capture took place in the second year of Vespasian, A.D. 70. Therefore the Epistle was not written before that time.

Moreover Barnabas quotes from Isaiah xlix. 17 in the Septuagint, a prophecy written on the return of the Jews from the captivity in Babylon, "They who have destroyed the Temple shall themselves build it up;" and he adds his own prophecy, "because of their going to war it was destroyed by the enemies, and now they [the Jews], and the servants of the enemies, shall build it up again." This was a bold prophecy; but Barnabas had some grounds for it, in Titus's anxiety to save the Temple as an ornament to his conquest, and in his repeated orders given to his soldiers to that purpose, as recorded by Josephus. Probably the orders for the complete destruction of the Temple were not given immediately on its being taken. Titus may have waited to learn Vespasian's opinion on the matter; and thus Barnabas may have been left for some little time in the belief that the Romans would rebuild it.

The active persecution of the Christians had ceased on Nero's death in A.D. 68, and even a year earlier in those places where Vespasian his lieutenant was in power; for Vespasian seems to have given little countenance to persecution. When the war broke out in Judea, the Romans learnt the difference between Jews and Christians, and they fought only against those "who had not the seal of God on their foreheads" (Rev. ix. 4). As the Christians did not take up arms, they were let alone. But as Barnabas,

even two years later, when Jerusalem had been taken by Vespasian's lieutenant Titus, had not thought it safe to leave his unknown place of retreat, we judge that the cruel law against the Christians was not an edict which was to die with the emperor, but was a law by the senate, which remained in force until it was repealed. Any zealous prefect or proconsul was at liberty to make use of this law; yet as Vespasian was emperor in A.D. 69, and did not countenance religious persecution, and Barnabas says that he hastened to write his Epistle as soon as he safely could, we need not place it later than A.D. 70.

Again, near the beginning of ch. iv. we have the prophecy in Daniel vii. 7, 8, made use of rather violently to tell us that in the reign of Vespasian the world was soon to come to an end. The fourth Beast, wicked and strong above all the Beasts of the earth, is here meant for the Roman monarchy, although in Daniel it was the Greek monarchy. Out of it came ten horns, one of which was a little horn, a side-sprout, which humbled three great horns. This is Vespasian, who followed Galba, Otho, and Vitellius. At no later time could a Roman emperor so properly be called a side-sprout as when the empire had been for a century governed by one family, and when a ruler of a new family had come to the throne.

Here Barnabas is in part following the Book of Revelation, where Vespasian and his son Titus are called the sixth and seventh kings, while Galba, Otho, and Vitellius are passed over (Rev. xvii. 10). Thus, if those three are to be

counted, Vespasian is the ninth; and Barnabas does not say that Vespasian was the tenth, but one of the ten; both writers speak of Titus's succession as assured.

In the first chapter Barnabas says that he hastened to send his advice *kata μικρον*, *little by little*, meaning perhaps to send several short Epistles. But he may not at once have had the means of sending; and the Epistle shows traces of having been several months in hand. Thus, in the early chapters he is satisfied with the spiritual condition of his flock, and the times are evil, he that worketh has got the power [Nero is emperor]; but in chapter iv. he has heard of his flock's defilement [by idolatry], and Vespasian is on the throne; and again in ch. xvi. the Temple of Jerusalem is in the hands of the Romans.

The date of the Epistle is important, as showing how early the open profession of Gnosticism, or the boast of superior *knowledge*, had appeared within the Church. It is a justification of Paul's warning Timothy (1 Tim. vi. 20), and the Colossians (Col. ii.) against the "enticing words," and that seductive form of thought, which was soon to break out into open heresy, and to lead to a separation (1 John ii. 19). Barnabas himself shows none of those mischievous opinions which usually accompanied his line of thought, and which had appeared within the church of Corinth (1 Cor. vii., viii.), and which go far towards undermining morality. But perhaps we see something of the Gnostic admiration of the pagan philosophy, and thence the wish to rest good conduct and our happiness on the under-

standing rather than on the love of God, when he says in ch. i., "Righteousness of judging is the beginning; and the end is Love, Cheerfulness, and the witness of Joyfulness of works done in righteousness." These words Drs. Roberts and Donaldson omit from their translation, and say in a note, "The Greek is here totally unintelligible; it seems impossible either to punctuate it or construe it." Perhaps while noting how the same words, "beginning and end," were used in the foregoing line, these translators did not try the effect of a semicolon after the word "beginning," and of introducing a verb into each half of the sentence. We here see the obscurity in which the early writers often left their works for want of punctuation. Well might the Ethiopian say to Philip, of a passage in Isaiah, "How can I understand unless some one guide me?" (Acts viii. 31).

Another interesting passage is in ch. xix. "Thou shalt pacify those that fight, bringing them together; [God] will recognize it in thy sins." These last words Drs. Roberts and Donaldson render "Thou shalt confess thy sins." They possibly are following a different text.

The Epistle marks a step in the exaltation of Jesus which had been taking place in the minds of his disciples ever since the Crucifixion. In the introduction to the Fourth Gospel we read that the Word was with God at the beginning, and was an instrument in the creation of all things; and then that the Word became flesh and dwelt in the body of Jesus. So Barnabas, in chs. vii. and xi. styles Jesus the Vessel which contained the Spirit; and in ch. v. he puts

forth more clearly the doctrine of his pre-existence, saying, that the Lord who suffered for us was present at the creation, when God said to him, "Let us make man after our image."

In Matt. xxiv. 22, the disciples are promised that the days will be shortened so that the Son of Man may come the sooner; and Barnabas says in ch. iv. that the days have been shortened that the Lord might come the sooner to his inheritance; and in ch. xxi. that the Lord is at hand with his reward, and that the day is at hand when the Evil one will perish.

The Epistle also tells us in ch. iv. that the Christian Sabbath was already kept on the eighth day, the day on which Jesus rose from the dead. This confirms what we learn from 1 Cor. xvi. 2, Acts xx. 7, and Rev. i. 10, as to Sunday being fixed upon as the Christian Sabbath.

The quotations from the Old Testament are numerous, probably all from the Septuagint, not from the Hebrew. But they are made very carelessly, and applied very fancifully, as the writer was guided by a conceited belief in his own Knowledge, *γνωσις*, which he sometimes calls *ἡ γνωσις*, *Gnosticism*. He also quotes the Book of Enoch, and the Book of Wisdom, and once introduces a passage which we find in Matthew's Gospel, with the important words, "as it is written." But this, as also several other thoughts which we find in that Gospel, may have been taken from the Logia, or Sayings of Jesus, a work mentioned by Justin Martyr, and which was in circulation before any one of the

Gospels was written. We have also thoughts which might have been borrowed from Paul's Epistles, from James, from Hebrews, from the Book of Revelation, and from John's Gospel. All these are noted at the foot of our pages. Many may not have been quotations from any book; they may have been thoughts floating among the Disciples by tradition; but it seems probable that the writer had at least read the Sayings of Jesus and several of Paul's Epistles. Indeed every page of our Epistle reminds us of Paul's writings. This is not remarkable, as Barnabas and Paul had at one time lived in great intimacy; and the stronger and better educated mind of Paul naturally impressed itself on that of Barnabas.

In ch. xxi. Barnabas speaks of "the judgments of the Lord, such as have been written." This would seem to mean a collection of speeches, as the Logia, rather than one of the Gospels; but that Barnabas had read John's Gospel is also probable, though the reasons for so thinking do not amount to a proof. His Epistle shows few signs of original thought, except indeed in his foolish conceits and far-fetched interpretations of passages in the Hebrew Scriptures. When therefore we find thoughts in the Epistle the same as those in the Fourth Gospel, and for which we know of no other source, we are led to trace them to that Gospel as to the original.

In the Introduction to John's Gospel we have two beginnings spoken of. In verse 1 we read, "In the beginning [of this new dispensation] the Word was with God;" and in

verse 2, "The same was with God in the [first] beginning." So in ch. vi. Barnabas says God "has accomplished a second fashioning [or a new creation] in these last days. The Lord says, Behold I make the last like the first."

That John, in the above words, is referring to Gen. i. 3, where God *spake the word*, and said, "Let there be light," is evident from his comparing, in verse 4, the spiritual Life of this second creation to the visible Light of the first creation. But Barnabas does not receive these words of John as meaning that God *spake the word*; and in ch. v. he refers them to Gen. i. 26, and thus makes God *speak to the Word* when he says "Let us make man in our own image." That Barnabas thus departs somewhat from John's meaning is strictly in accord with the way in which he handles the texts of the Old Testament, namely, with an evident wish to find a new meaning which the words did not originally bear. But at the same time the words of Barnabas are useful as a commentary on those of John.

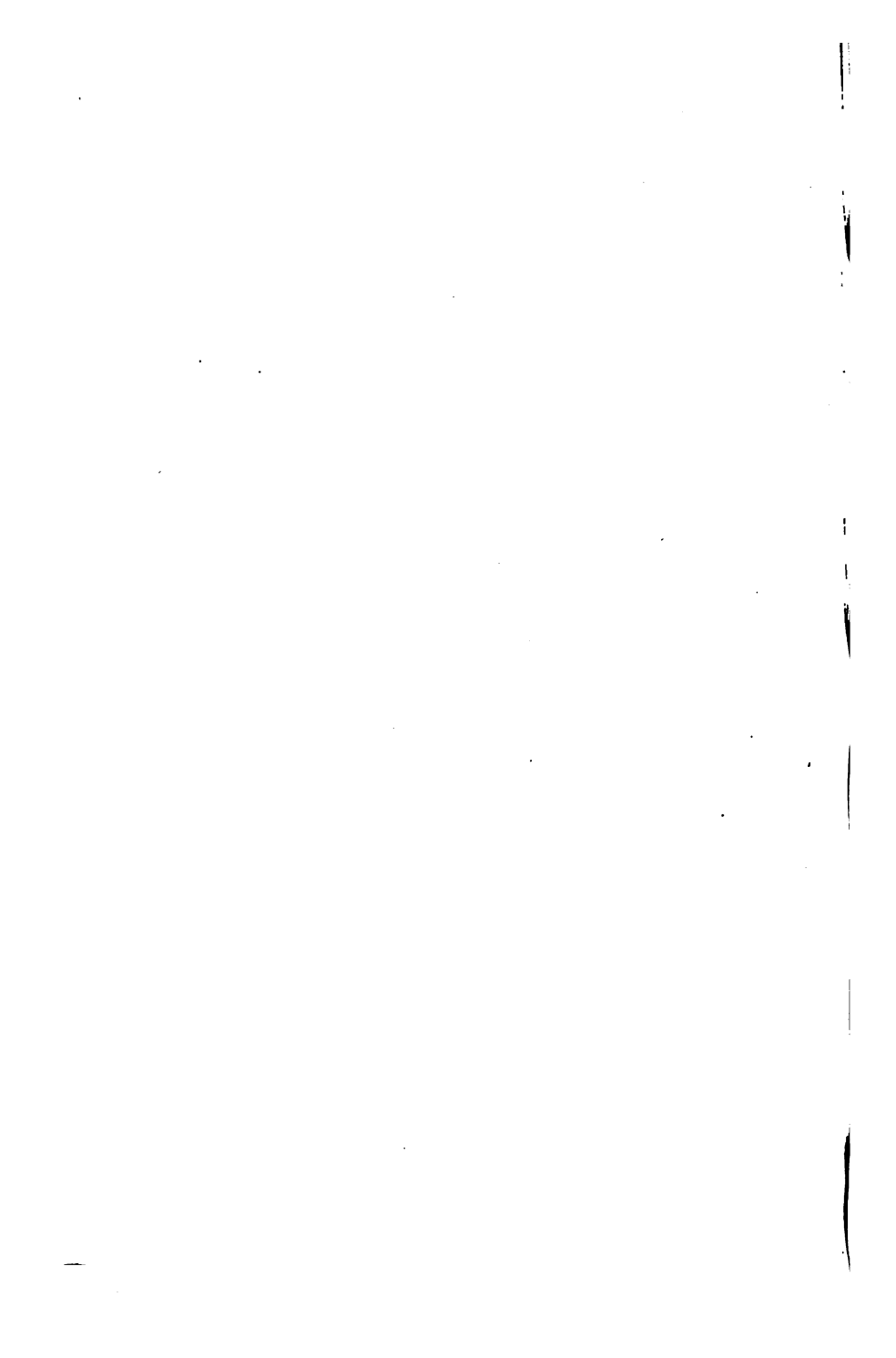
That John's Gospel was already written and that Barnabas had read it receives some support from the probability that it is also made use of in the Book of Revelation, which was written in A.D. 69, one or two years earlier than our Epistle. Thus in Rev. xix. 13, we read, "His name is called The Word of God," a name which Jesus received, so far as we know, from the Introduction to John's Gospel. Again, in Rev. v. 6, he is described as "a Lamb standing as though slain." This also may be borrowed from John i. 29, where the Baptist says of him,

“Behold the Lamb of God, who taketh away the sin of the world.”

Though we cannot overlook the faults of this Epistle arising from the writer's conceit of his superior knowledge, we may dwell with pleasure on much good advice which it contains ; such as, that we should receive the difficulties which come upon us as good, for nothing comes to pass without God ; Night and day we should remember the day of judgment ; and We should make search to learn what are the things that God requires of us.

32, Highbury Place.

July 21, 1880.



ΒΑΡΝΑΒΑ ΕΠΙΣΤΟΛΗ.

THE EPISTLE OF BARNABAS.

THE EPISTLE OF BARNABAS.

HAIL in peace, ye sons and daughters, in the name of the Lord who loved us.

Since God's acts of justification upon you have been many and rich, I rejoice beyond any thing and overabundantly over your happy and glorious spirits, that from Him ye have received grace as the graft of the spiritual gift. Therefore I also rejoice rather in myself, hoping to be saved, because I truly see in you a spirit poured upon you from the Lord who is rich in love; thus the longed-for sight of you has greatly struck me about you. Being therefore persuaded of this also, and being convinced in myself, that having spoken many things among you I am assured that the Lord hath travelled with me in the way of righteousness; and I myself am altogether forced into this loving of you above my own soul, because a great faith and love dwells in you by a hope of the life [promised] by Him.

Therefore considering this, that if I should be careful about you to communicate some part of what I have received, there will be to me a payment for having been of service to such souls, I have hastened to send to you little by little, so that together with your faith ye should have your knowledge perfect.

ΒΑΡΝΑΒΑ ΕΠΙΣΤΟΛΗ.

ΧΑΙΡΕΤΕ υἱοὶ καὶ θυγατέρες ἐν ὀνόματι Κυρίου τοῦ ἀγαπησαντος ἡμᾶς ἐν εἰρηγῇ¹.

Μεγάλων μὲν ὄντων καὶ πλουσιῶν τῶν τοῦ Θεοῦ δικαιοματῶν εἰς ὑμᾶς, ὑπὲρ τι καὶ καθ' ὑπερβολὴν ὑπερευφραϊνομαί² ἐπὶ τοῖς μακαριοῖς καὶ ἐνδοξοῖς ὑμῶν πνευμασίῳ, οὐ τὸ ἐμφύτον τῆς δωρεᾶς πνευματικῆς χάριν εἰληφατέ³. Διὸ καὶ μᾶλλον συνχαιρῶ ἐμαυτῷ, ἐλπίζων σωθῆναι, ὅτι ἀληθῶς βλέπω ἐν ὑμῖν ἐκκεχυμένον ἀπὸ τοῦ πλουσιοῦ τῆς ἀγάπης Κυρίου πνευμά ἐφ' ὑμᾶς· οὕτω μὲ ἐξεπληξεν ἐπὶ ὑμῶν ἡ ἐπιποθητὴ ὄψις ὑμῶν. Πεισμένος⁴ οὖν τούτο, καὶ συνειδώς⁵ ἐμαυτῷ ὅτι ἐν ὑμῖν λαλήσας πολλὰ ἐπισταμαὶ ὅτι ἐμοὶ συνῶδεν ἐν ὁδῷ δικαιοσύνης Κύριος, καὶ πάντως ἀναγκαζομαί⁶ κἀγὼ εἰς τούτο ἀγαπᾶν ὑμᾶς ὑπὲρ τὴν ψυχὴν μου, ὅτι μεγάλη πίστις καὶ ἀγάπη ἐγκατοικεῖ ἐν ὑμῖν ἐλπίδι⁷ ζωῆς αὐτοῦ.

Λογισάμενος οὖν τούτο ὅτι εἰ ἀνέλθῃ μοι περὶ ὑμῶν τὸ μέρος τι μεταδόναι ἀφ' οὗ ἐλάβον, ὅτι ἐστὶ μοι τοιοῦτοις πνευμασίῳ ὑπηρετήσαντι εἰς μισθόν, ἐσπουδάσα κατὰ μικρὸν ὑμῖν πεμπεῖν, ἵνα μετὰ τῆς πίστεως ὑμῶν τελειαν⁸ ἐχητέ⁹ τὴν γνῶσιν.

In MS. :—¹ εἰρηγῇ. ² ὑπερευφρενομε. ³ εἰληφαται. ⁴ πεπισμενος.
⁵ συνειδώς. ⁶ ἀναγκαζομε. ⁷ ἐλπίδει. ⁸ τελειαν. ⁹ ἐχηται.

There are therefore three things taught by the Lord, Life [hereafter], Faith, Hope ; they are our beginning and end. And also Righteousness of judging is the beginning ; and the end is Love, Cheerfulness, and the witness of Joyfulness of works done in righteousness. For the Almighty made known to us through the prophets the things which are past, and those which are beginning ; and of those which are to come he has given to us the first fruits of the taste, of which things we, looking at them one by one as they are effected, ought, as he said, to press forward more richly and more loftily unto the fear of him. And I, not as a teacher, but as one of yourselves, will set forth a few things by which in the present state of affairs ye may be gladdened.

ii.] Therefore, since the days are evil, and he that worketh has got the power, we ought to give heed to ourselves, and to seek for the acts of justification by the Lord. The helps therefore of our faith are Fear, Patience, and moreover Long-suffering and Self-restraint, which fight for us. While these things remain, those things which are pure in relation to the Lord, and rejoice together with them, are Wisdom, Understanding, Science, Knowledge.

For He has made manifest to us through all the prophets that He has no need of sacrifices or burnt offerings or oblations, saying at one time indeed, "What is the multitude of your sacrifices to me ? saith the Lord ; I am full of burnt offerings ; and I do not wish for the fat of rams, and the blood of bullocks and goats, not even when ye come to appear before me ; for who hath required these of your hands ? Nor shall ye continue to walk my court, not even if ye should bring a vain offering of fine flour. Incense is an abomination to me ; your new-moon days and sabbaths I cannot bear."

Τρια ουν δογματα εστιν Κυριου, Ζωη, Πιστις, Ελπις, αρχη και τελος ἡμων. Και Δικαιοσυνη¹ κρισεως αρχη και τελος, Αγαπη, Ευφροσυνη, και Αγαλλιασεως εργα εν δικαιοσυναις μαρτυρια. Εγνωρισην γαρ ἡμιν ὁ Δεσποτης δια των προφητων τα παρεληλυθοτα και τα ενεστωτα, και των μελλοντων δους απαρχας ἡμιν γευσεως, ὡν τα καθ' ἕκαστα βλεποντες ενεργουμενα, καθως ελαλησεν, οφειλομεν² πλουσιωτερον και ὑψηλοτερον προσαιγειν τῷ φοβῷ αυτου. Εγω δε ουκ ὡς διδασκαλος, ἀλλ' ὡς εἰς ἐξ ὑμων ὑποδειξω³ ὀλιγα δι' ὧν εν τοις παρουσιν ευφρανθησεσθε.

ii.] Ἡμερων ουν ουσων πονηρων, και αυτου του ενεργουντος εχοντος την εξουσιαν, οφειλομεν⁴ ἑαυτοις προσεχειν και εκζητειν τα δικαιωματα Κυριου. Της ουν πιστεως ἡμων εισιν βοηθοι, Φοβος, Ἵππομονη, ταδε συναμαχουντα ἡμιν Μακροθυμια και Εγκρατεια⁵. Τουτων μενοντων, τα προς Κυριον ἄγνωσ συνευφραινονται⁶ αυτοις Σοφια, Συνεσις, Επιστημη, Γνωσις.

Πεφανερωκεν γαρ ἡμιν δια παντων των προφητων ὅτι ουτε θυσιων, ουτε ὀλοκαυτωματων, ουτε προσφορῶν χρηζει, λεγων ὅτε μεν, Τι μοι πληθος των θυσιων ὑμων; λεγει Κυριος. Πληρις εμι ὀλοκαυτωματων, και στεαρ αρνων και αἷμα ταυρων και τραγων ου βουλομαι⁷. Ουδ' αν ερχησθε οφθηναι μοι, τις γαρ εξεζητησεν ταυτα εκ των χειρων⁸ ὑμων; Πατειν⁹ μου την αυλην ου προσθησεσθε¹⁰, ουδε εαν φερητε¹¹ σεμιδαλιν ματαιιον. Θυμαμα βδελυγμα μοι εστιν, τας νεομηνιας ὑμων και τα σαββατα ουκ ανεχομαι.

In MS.:—¹ δικαιοσυνη. ² οφειλομεν. ³ υποδειξω. ⁴ οφειλομεν.
⁵ εγκρατια. ⁶ συνευφρηνονται. ⁷ βουλομε. ⁸ χειρων. ⁹ πατιν.
¹⁰ προσθησεσθαι. ¹¹ φερηται.

These things, therefore, has He abolished, so that the new law of our Lord Jesus Christ, which is without the yoke of necessity, should have the oblation which is not made by man.

And He again says to them, "Did I at all command your fathers when they came out of the land of Egypt to bring to me burnt offerings and sacrifices? But rather this I commanded them, Let no one of you bear evil malice in his heart against his neighbour, and do not love a false oath."

Then, since we are not without understanding, we ought to perceive the design of our Father's kindness. For he speaks to us, wishing that we, not wandering astray like them [the Jews of old], should seek how we may draw near unto him. To us [Christians] therefore he thus says, 'The sacrifice unto God should be a contrite heart, an odour of sweet smell to the Lord a heart that glorifieth Him that formed it.'

Therefore we ought, brethren, to make diligent inquiry about our salvation, so that the Evil one should not by making among us a side entrance of going astray sling us away from our [future] life.

iii.] Therefore He again says to them [the Jews] about these things, "To what end do ye fast unto me as today, saith the Lord, that your voice may be heard by shouting? I chose not such a fast, saith the Lord; not a man afflicting his soul, nor that ye should bow down your neck as a bull-rush, and spread sackcloth and ashes; not thus shall ye call it an acceptable fast."

He says to us, "Behold this is the fast which I have chosen, saith the Lord, not a man afflicting his soul; but loosen thou every bond of injustice, untie the fastenings of

Ταυτα ουν κατηγγησεν, ἵνα ὁ καινος νομος του Κυριου ἡμων Ιησου Χρητου, ανευ ζυγου αναγκης ων, μη ανθρωποποιητον εχη την προσφοραν.

Λεγει δε παλιν προς αυτους, Μη εγω ενετειλαμην¹ τοις πατρασιν ὑμων εκπορευομενοις εκ γης Αιγυπτου προσεγκαι μοι ὀλοκαντωματα και θυσιας; αλλ' η τουτο ενετειλαμην¹ αυτοις, Ἐκαστος ὑμων κατα του πλησιον εν τη καρδια εαυτου κακιαν μη μνησικακειτω², και ὀρκον ψευδη μη αγαπατε³.

Αισθανεσθαι ουν οφειλομεν⁴, μη οντες ασυνετοι, την γνωμην της αγαθωσυνης του Πατρος ἡμων. Ὅτι ἡμιν λεγει θελων ἡμας μη ὁμοιωσ πλανωμενους εκεινοις ζητειν⁵ πως προσαγωμεν αυτη. Ἡμιν ουν οὕτως λεγει, Θυσια τῷ Θεῷ καρδια συντετριμμενη, οσμη ευωδιας τῷ Κυρίῳ καρδια δοξαζουσα τον πεπλακοτα αυτην.

Ακριβεεσθαι ουν οφειλομεν⁶, αδελφοι, περι της σωτηριας ἡμων, ἵνα μη ὁ πονηρος παρεισδυσιν⁷ πλανης ποιησας εν ἡμιν εκσφενδονηση ἡμας απο της ζωης ἡμων.

iii.] Λεγει ουν παλιν περι τουτων προς αυτους, Ἴνα τι μοι νηστευετε⁸, λεγει Κυριος, ὡς σημερον ακουσθηται κραυγη την φωνην ὑμων. Ου ταυτην την νηστιαν εγω εξελεξαμην, λεγει Κυριος, ουκ ανθρωπον ταπεινουντα⁹ την ψυχην αυτου, ουδ' αν καμψητε¹⁰ ὡς κρικον τον τραχηλον ὑμων, και σακκον και σποδον ὑποστρωσητε¹¹, ουδ' οὕτως καλεσετε¹² νηστιαν δεκτην.

Προς ἡμας δε λεγει, Ἰδου, αυτη νηστια ἦν εγω εξελεξαμην, λεγει Κυριος, ουκ ανθρωπον ταπεινουντα¹³ την ψυχην αυτου, αλλα λυε παν συνδεσμον αδικιας, διαλυε

In MS. :—¹ ενετιλαμην. ² μνησικακιτω. ³ αγαπαται. ⁴ οφιλομεν. ⁵ ζητιν. ⁶ οφιλομεν. ⁷ παρισδυσιν. ⁸ νηστευεται. ⁹ ταπινουντα. ¹⁰ καμψηται. ¹¹ υποστρωσηται. ¹² καλεσεται. ¹³ ταπινουντα.

violent contracts, send away in freedom the oppressed, and tear asunder every unjust agreement, deal out thy bread to the hungry, and if thou seest a naked man clothe him, bring the roofless into thine own house, and if thou seest a lowly man do not despise him, nor [turn away] from the household of thine own flesh; then shall thy light burst forth early, and thy means of healing will quickly arise, and righteousness will go before thee, and the glory of God will wrap around thee; then thou wilt call out, and God will listen to thee; while thou art yet speaking, he will say, Behold, here I am. If thou shalt put away from thee the yoke, and the pointing with the finger, and the word of muttering, and shalt give to the hungry man thy bread from thy soul, and shalt have pity on the afflicted soul."

To this end therefore, brethren, the long-forbearing [God wrought], having foreseen how the people will believe in sincerity, whom he prepared by means of his Beloved One; for he showed to us beforehand about all things, so that we should not be dashed as proselytes unto their [the Jewish] law.

iv.] Therefore it is right that we, searching out as much as possible about the things which are at hand, should seek for the things which are able to save us. Let us therefore flee altogether from all the works of impiety, lest the works of impiety should take hold of us; and let us hate the error of the present time, so that we may long for the coming time; let us not give a licence to our soul, so that it should have power to run together with sinners and wicked men, lest we should be like them. The final stumblingblock is at hand, about which it is written, as Enoch says, "For unto this end the Almighty has shortened the seasons and the days, so that his Beloved One should hasten, and he will come to his inheritance."

στραγγαλιας βιαίων συναλλαγμάτων, αποστέλλε τεθραυσμένους εν αφεσει, και πασαν αδίκον συγγραφην διασπα, διαθρυπτε πεινωσιν¹ τον αρτον σου, και γυμνον εαν ειδης περιβαλε, αστεγους εισαγε εις τον οικον σου, και εαν ιδης ταπεινον² ουχ ὑπεροψη αυτον, ουδε απο των οικειων³ του σπερματος σου· τοτε ραγησεται προιμον το φως σου, και τα ιαματα σου ταχεως ανατελει, και προπορευσεται εμπροσθεν σου ἡ δικαιοσυνη, και ἡ δοξα του Θεου περιστελει σε, τοτε βοησεις και ὁ Θεος επακουσεται σου· ετι λαλουντος σου, ερει, Ιδου παρειμι. Εαν αφελης απο σου συνδεσμον, και χειροτονιαν, και ρημα γογγυσμου, και δως πεινωντι⁴ τον αρτον σου εκ ψυχης σου, και ψυχην τεταπεινωμενην⁵ ελεησεις⁶.

Εις τουτο ουν, Αδελφοι, ὁ μακροθυμος προβλεψας ὡς εν ακεραιουσιν⁷ πιστευσει ὁ λαος ὃν ἠτοιμασεν εν τῷ ηγαπημενῷ αυτου· προεφανερωσεν γαρ ἡμιν περι παντων ἵνα⁸ μη προσρησσωμεθα ὡς επιλυτοι⁹ τῷ εκεινων νομῷ¹⁰.

iv.] Δει ουν ἡμας περι των ενεστωτων επι πολυ εραυωντας εκζητειν¹¹ τα δυναμενα ἡμας σωζειν. Φυγωμεν ουν τελειως απο παντων των εργαων της ανομιας, μηποτε καταλαβη ἡμας τα εργα της ανομιας· και μισησωμεν την πλανην του νυν καιρου, ἵνα εις τον μελλοντα αγαπηθωμεν· μη δωμεν τῇ ἑαυτων ψυχῇ ανεσιν, ωστε εχειν¹² αυτην εξουσιαν μετα ἁμαρτωλων και πονηρων συντρεχειν¹³, μηποτε ὁμοιωθωμεν αυτοις. Το τελειον¹⁴ σκανδαλον ηγγικεν, περι ου γεγραπται ὡς Ἐνωχ λεγει. Εις τουτο γαρ ὁ Δεσποτης συντετημηκεν τους καιρους και τας ἡμερας, ἵνα ταχυνη ὁ ηγαπημενος αυτου, και επι την κληρονομιαν ἴξει.

In MS. :—¹ πινωσιν.

² ταπεινον.

³ οικιων.

⁴ πινωντι.

⁵ τεταπεινωμενην.

⁶ ελαιησεις.

⁷ ακερεουσιν.

⁸ ειναι.

⁹ Conjecture, ἐπηλυτοι.

¹⁰ Conjecture, νομῷ.

¹¹ εκζητειν.

¹² εχιν.

¹³ συντρεχειν.

¹⁴ τελειον.

And the prophet also says thus, "Ten kingdoms shall reign upon the earth, and after them a little king shall rise up who shall humble three of the kings one after the other." In the same way Daniel says of him, "And I saw the fourth beast, wicked, and strong, and more dangerous above all the beasts of the earth; and there came up as out of it ten horns; and one of them was a little horn, a side sprout; and thus he humbled three of the great horns one after the other." Ye ought therefore to understand. And I yet also beseech you this, as being one of yourselves and peculiarly so, and loving all above my own soul, to give heed now to yourselves, and not to be like certain persons [the Jews], piling up your sins, and saying, "The Covenant is ours;" whereas they thus lost it for ever, when Moses had only just received it.

For the Scripture says, "And Moses was on the mountain fasting forty days and forty nights, and he received the Covenant from the Lord, the tables of stone written with the finger of the Lord's hand." But they having turned to the idols lost it. For thus says the Lord, "Moses, Moses, go down quickly; for thy people, whom thou broughtest out of the land of Egypt, have acted lawlessly." And Moses perceived, and cast the two tables out of his hands; and their covenant was broken, in order that the covenant of the beloved Jesus might be sealed in our heart in hope of his faith.

And wishing to write many things, (not as a teacher, but as becometh one who loveth,) I hastened to write from [places] which we purpose not to leave. Therefore we notice your defilement in the last days. For all the time of your faith will profit you nothing, unless now in this impious time, and in the coming difficulties, we oppose ourselves as becometh sons of God, so that the Black One should gain no

Λεγει δε οὕτως και ὁ προφητης, Βασιλειαι δεκα επι της γης βασιλευσουσιν, και εξαναστησεται οπισθεν αυτων μικρος βασιλευς ὅς ταπεινωσει¹ τρεις² ὑφ' ἐν των βασιλεων. Ὅμοιως περι αυτου λεγει³ Δανιηλ, Και ειδον⁴ το τεταρτον θηριον πονηρον και ισχυρον και χαλεπωτερον παρα παντα τα θηρια της γης· και ὡς ἐξ αυτου ανετειλεν⁵ δεκα κερατα, και ἐξ αυτων μικρον κερας παραφυαδιον και ὡς εταπεινωσεν⁶ ὑφ' ἐν τρια των μεγαλων κερατων. Συνιεναι ουν οφειλετε⁷. Ετι δε και τουτο ερωτω ὑμας ὡς εις ἐξ ὑμων ὡν ιδιως⁸ δε, και παντας αγαπων ὑπερ την ψυχην μου, προσεχειν νυν ἑαυτοις, και μη ὁμοιουσθαι τισιν επισωρευοντες ταις ἀμαρτιαις ὑμων, λεγοντας, ὅτι ἡ διαθηκη ἡμων μεν· αλλ' ἐκεινοι⁹ οὕτως εις τελος απωλεσαν αυτην, λαβοντος ηδη του Μωυσεως.

Λεγει γαρ ἡ γραφη, Και ην Μωυσης εν τῷ ὄρει¹⁰, νηστευων ἡμερας μ' και νυκτας μ', και ελαβεν την διαθηκην απο του Κυριου, πλακας λιθινας γεγραμμενας τῷ δακτυλῷ της χειρος του Κυριου. Αλλα επιστραφεντες επι τα ειδωλα απωλεσαν αυτην. Λεγει γαρ οὕτως Κυριος, Μωση, Μωση, καταβηθι το ταχος, ὅτι ηνομησεν ὁ λαος σου οὐς εξηγαγες εκ γης Αιγυπτου. Και συνηκεν Μωυσης, και εριψεν τας δυο πλακας εκ των χειρων αυτου· και συνετριβη αυτων ἡ διαθηκη, ινα ἡ του ηγαπημενου Ιησου ενκατασφραγισθῇ εις την καρδιαν ἡμων εν ελπιδι της πιστεως αυτου.

Πολλα δε θελων γραφειν, (ουχ ὡς διδασκαλος αλλ' ὡς πρεπει¹¹ αγαπωντι,) ἀφ' ὧν εχομεν μη ελλειπειν¹² γραφειν εσπουδασα. Διο περιψημα ὑμων προσεχομεν εν ταις εσχαις ἡμεραις. Ουθεν γαρ ωφελησει ὑμας ὁ πας χρονος της πιστεως ὑμων, εαν μη νυν εν τῷ ανομῷ καιρῷ, και τοις μελλουσιν σκανδαλοις, ὡς πρεπει υἱοις Θεου

In MS.:—¹ ταπεινωσει. ² τρις. ³ λεγι. ⁴ ιδον. ⁵ ανετειλεν. ⁶ εταπεινωσεν. ⁷ οφιλεται. ⁸ ιδειως. ⁹ εκινοι. ¹⁰ ορι. ¹¹ πρεπι. ¹² ελλιπειν.

side entrance. Let us flee from every vanity. Let us hate thoroughly the works of the wicked way. Do not, while wrapping yourselves in yourselves, live in solitude, as if already justified, but coming together seek for that which is helpful in common. For the Scripture says, "Alas for those who are wise for themselves, and prudent in their own sight." Let us be spiritual, let us be a temple perfect unto God. As much as in us lies let us meditate on the fear of God, so that we may strive to keep his commandments, so that we may rejoice in his acts of justification. The Lord will judge the world without respect of persons; every one as he has done will receive back. If he shall be good, his righteousness will go before him; if he shall be wicked, the reward of his wickedness is in front of him; so that [we should strive] lest while resting at ease, as persons called, we should fall asleep in our sins, and the wicked prince [the Devil], seizing the power over us, should thrust us away from the kingdom of the Lord.

And yet further, my brethren, consider this, when ye see, after such great signs and wonders which had been done in Israel, yet they [the Jews] were thus abandoned; let us take heed lest (as it is written*, "Many are called, but few are chosen") we should be so found.

v.] For unto this end the Lord endured to give up his flesh to corruption, in order that we might be purified by the remission of sins, which comes to pass by the blood of his sprinkling. For it is written about him, partly towards Israel and partly towards us; and it says thus, "He was wounded for our transgressions, and had been weakened for our sins; by his stripes we were healed. He was brought as

* Compare Matt. xx. 16 and xxii. 14.

αντιστα μεν ἵνα μὴ σὴν παρεῖσδυσιν¹ ὁ μέλας. Φυγόμεν ἀπο πάσης ματαιότητος. Μισήσωμεν τελειῶς² τὰ ἔργα τῆς πονηρίας ὁδοῦ. Μὴ καθ' ἑαυτοὺς ἐνδυνοντες μονάζετε³ ὡς ἤδη δεδίκαιωμένοι· ἀλλ' ἐπὶ τὸ αὐτὸ συνερχομενοὶ συνζητεῖτε περὶ τοῦ κοινῆ συμφεροντος. Λεγει γὰρ ἡ γραφή, Οὐαὶ οἱ συνετοὶ ἑαυτοῖς, καὶ ἐνωπίον ἑαυτῶν ἐπιστημονες. Γενομεθα πνευματικοὶ, γενομεθα ναὸς τελειῶς⁴ τῷ Θεῷ. Ἐφ' ὅσον ἐστὶν ἐν ἡμῖν μελετωμεν τὸν φόβον τοῦ Θεοῦ, φυλασσειν⁵ ἵνα ἀγωνιζόμεθα τὰς ἐντολάς αὐτοῦ, ἵνα ἐν τοῖς δίκαιωμασιν αὐτοῦ εὐφρανθῶμεν. Ὁ Κύριος ἀπροσωπολήμπτως κρίνει⁶ τὸν κόσμον, ἕκαστος καθὼς ἐποίησεν κομίζεται. Ἐὰν ἡ ἀγαθὸς, ἡ δικαιοσύνη αὐτοῦ προηγησεται αὐτοῦ· ἐὰν ἡ πονηρὸς, ὁ μισθὸς τῆς πονηρίας ἐμπροσθεν αὐτοῦ· ἵνα μῆποτε ἐπαναπαυόμενοι, ὡς κλητοὶ, ἐπικαθυπνωσωμεν ταῖς ἁμαρτίας ἡμῶν, καὶ ὁ πονηρὸς ἀρχῶν λαβὼν τὴν καθ' ἡμῶν ἐξουσίαν ἀποσσηται ἡμᾶς ἀπο τῆς βασιλείας⁷ τοῦ Κυρίου.

Ἐτι δὲ κάκεινο⁸, Ἀδελφοὶ μου, νοεῖτε⁹, ὅταν βλέπετε¹⁰ μετὰ τηλικαυτὰ σημεῖα¹¹ καὶ τεράτα τὰ γεγονότα ἐν τῷ Ἰσραὴλ, καὶ οὕτως ἐγκαταλελειφθῆναι¹² αὐτοὺς, προσεχωμεν μῆποτε (ὡς γεγραπταὶ, Πολλοὶ κλητοὶ ὀλιγοὶ δὲ ἐκλεκτοὶ) εὐρεθῶμεν.

v.] Εἰς τοῦτο γὰρ ὑπεμεινεν¹³ ὁ Κύριος παραδουναὶ τὴν σάρκα εἰς καταφθοράν, ἵνα τὴν ἀφῆσει τῶν ἁμαρτιῶν ἀγνισθῶμεν, ὃ ἐστὶν ἐν τῷ αἵματι τοῦ ραντισματος αὐτοῦ. Γεγραπταὶ γὰρ περὶ αὐτοῦ, ἅ μὲν πρὸς τὸν Ἰσραὴλ, ἅ δὲ πρὸς ἡμᾶς· λεγει δὲ οὕτως, Ἐτραυματισθῆ δια τὰς ἀνομίας ἡμῶν, καὶ μεμαλακισθῆ δια τὰς ἁμαρτίας ἡμῶν, τῷ μῶλωπι αὐτοῦ ἡμεῖς¹⁴ ἰαθῆμεν. Ὡς προβατὸν ἐπὶ

In MS.:—¹ πᾶρισδυσιν. ² τελίως. ³ μονάζεται. ⁴ τελίως.
⁵ φυλασσειν. ⁶ κρίνει. ⁷ βασιλείας. ⁸ κακίνο. ⁹ νοεῖται.
¹⁰ βλέπεται. ¹¹ σημεῖα. ¹² ἐγκαταλελειφθῆναι. ¹³ ὑπεμεινεν. ¹⁴ ἡμῖς.

a sheep to the slaughter, and was as a lamb dumb before him who sheared it."

Therefore we ought to be very grateful to the Lord, because he made known to us the things that are past, and gave us wisdom in things present, and we are not without understanding as to things which are to come. And the Scripture says, "Not unjustly are nets spread out for birds." It says this because a man perishes justly, who having knowledge of the way of righteousness hurries himself off into the way of darkness.

And yet further, my brethren, if the Lord endured to suffer for our souls, being himself Lord of the whole world, to whom God said, at the foundation of the world*, "Let us make a man after our own image and likeness," how then he endured to suffer under the hand of man, do ye learn. The prophets receiving grace from him prophesied of him. And he, in order that he might abolish death, and show forth the resurrection from the dead, (because it was necessary that he should be shown in the flesh,) endured, in order that he should fulfil the promise made to the fathers, and that he while preparing a new people for himself should further show, being himself on the earth, that he who made the resurrection will himself judge them.

And further therefore, when teaching Israel, and doing such great wonders and signs, he preached; and they greatly loved him. And when he chose his own apostles, who were to preach his Good Tidings, he chose those who were neglectors of the Law, [in matters important] above all sin, in order that he might show that he came to call not the righteous but sinners†. Then he showed that he was the

* Comp. John, i. 2.

† Comp. Matt. ix. 13.

σφαγην ηχθη, και ὡς αμνος αφωνος εναντιον του κειραν-
τος¹ αυτον.

Ουκουν ὑπερευχαριστην² οφειλομεν³ τῷ Κυριῳ, ὅτι
και τα παρελευθота ἡμιν εγνωρισεν, και εν τοις ενεστω-
σιν ἡμας εσοφισεν, και εις τα μελλοντα ουκ εσμεν ασυν-
ετοι. Λεγει δε ἡ γραφη, Ουκ αδικως εκτεινεται⁴ δικτυα
πτερωτοις. Τουτο λεγει⁵ ὅτι δικαιως απολειται⁶ ανθρω-
πος ὁ εχων ὁδου δικαιοσυνης γνωσιν ἑαυτον εις ὁδον
σκοτους αποσυνεχει.

Ετι δε και τουτο, Αδελφοι μου, ει ὁ Κυριος ὑπεμεινεν⁷
παθειν περι της ψυχης ἡμων, ων παντος του κοσμου
Κυριος, ᾧ ειπεν ὁ Θεος απο καταβολης κοσμου, Ποιησω-
μεν ανθρωπον κατ' εικονα⁸ και καθ' ὁμοιωσιν ἡμετεραν
πως ουν υπεμεινεν⁹ ὑπο χειρος¹⁰ ανθρωπων παθειν
μαθετε¹¹. Οἱ προφηται απ' αυτου εχοντες την χαριν εις
αυτον επροφητευσαν. Αυτος δε ἵνα¹² καταργησει τον
θανατον και την εκ νεκρων αναστασιν δειξει (ὅτι εν
σαρκι εδει αυτον φανερωθηναι) ὑπεμεινεν¹³, ἵνα και τοις
πατρασιν την επαγγελιαν αποδῷ και αυτος ἑαυτῷ τον
λαον τον καινον¹⁴ ἑτοιμαζων επιδειξει, επι της γης ων, ὅτι
την αναστασιν αυτος ποιησας κρινει¹⁵.

Περας γε τοι διδασκων τον Ισραηλ, και τηλικαυτα
τερατα και σημεια¹⁶ ποιων, εκηρυσσεν¹⁷ και ὑπερηγαπησαν
αυτον. Ὅτε δε τους ιδιους αποστολους τους μελλοντας
κηρυσσειν¹⁷ το ευαγγελιον αυτου εξελεξατο οντας ὑπερ
πασαν ἁμαρτιαν ανομωτερουσ, ἵνα δειξῃ ὅτι ουκ ηλθεν
καλεσαι δικαιους αλλα ἁμαρτωλους. Τότε εφανερωσεν

In MS. :—¹ κειραντος.

² υπερευχαριστιν.

³ οφειλομεν.

⁴ εκτεινεται.

⁵ λεγει.

⁶ απολειται.

⁷ υπεμεινεν.

⁸ ικονα.

⁹ υπεμεινεν.

¹⁰ χειρος.

¹¹ μαθεται.

¹² εινα.

¹³ υπεμεινεν.

¹⁴ κεινον.

¹⁵ κρινει.

¹⁶ σημεια.

¹⁷ κηρυσσιν.

Son of God. For if he came not in the flesh men would not at all have been saved by looking on him. When looking at the sun, which is hereafter not to exist, and is the work of His hands, they are not able to fix their eyes on its rays. Therefore the Son of God came in the flesh that he might bring to a head the sum of the sins upon those who had persecuted his prophets to death.

Therefore to this purpose he endured. For God says of the wounding of his flesh, because it was from them [the Jews], "When they shall smite their own shepherd then the sheep of the flock will be scattered and will perish." And he himself wished thus to suffer; for it was necessary, in order that he should suffer on the wood. For he that prophesies about him says, "Spare my soul from the sword, and fasten my flesh with nails, because the synagogue of wicked doers have risen up against me." And again it says, "Behold, I have given my back to scourges and my cheeks to strokes, and my face I have set as a firm rock."

vi.] When, then, he had executed the command, what says he? "Who is he that contendeth with me, let him stand up against me; or who is he that claims a right of me, let him draw near to the Servant of the Lord." "Alas for you! for ye will all wax old as a garment, and the moth will eat you up." And again the prophet says, when as a mighty stone he was laid for crushing, "Behold, I will lay down for the foundations of Zion a stone, precious, chosen, a corner-stone, honourable."

Then what says he? "And he that believeth on it shall live for ever." Is our hope then on a stone? By no means, but [he meant], When the Lord hath placed his flesh with power. For he says, "And he placed me as a firm rock." And the prophet again says, "The stone which the builders

ἑαυτον ειναι υἱον Θεου. Εἰ γὰρ μὴ ἦλθεν ἐν σαρκὶ οὐδ' ἀν πῶς οἱ ἀνθρώποι ἐσωθήσαν βλέποντες αὐτον. Ὅτε τον μέλλοντα μὴ εἶναι ἥλιον, ἐργον τῶν χειρῶν¹ αὐτου ὑπαρχοντα, ἐμβλεποντες οὐκ ἰσχυουσιν εἰς τὰς ἀκτῖνας αὐτου ἀνοφθαλμησαι. Οὐκ οὖν ὁ υἱὸς του Θεου ἐν σαρκὶ ἦλθεν ἵνα το τελειον² τῶν ἁμαρτιῶν ἀνακεφαλαιωσῆ τοῖς διωξασιν ἐν θανάτῳ τοὺς προφῆτας αὐτου.

Οὐκ οὖν εἰς τοῦτο ὑπεμεινεν³. Λεγει γὰρ ὁ Θεος τῆν πληγῆν τῆς σαρκὸς αὐτου, ὅτι ἐξ αὐτῶν, Ὅταν παταξωσιν τον ποιμένα ἑαυτῶν, τότε σκορπισθησεται καὶ ἀπολειται⁴ τὰ πρόβατα τῆς ποιμνῆς. Αὐτος δὲ ἠθελῆσεν οὕτω παθεῖν, εἰς γὰρ, ἵνα ἐπὶ ξύλου παθῆ. Λεγει γὰρ ὁ προφητεῦων ἐπ' αὐτῷ, Φείσε μου τῆς ψυχῆς ἀπο ρομφαίας, καὶ καθήλωσον μου τὰς σαρκὰς, ὅτι συναγωγὴ πονηρευομένων ἐπανεστήσαν μοι. Καὶ πάλιν λεγει, Ἰδοὺ, τεθεικα μου τον νωτον εἰς μαστιγὰς, τὰς δὲ σιαγόνας⁵ μου εἰς ραπισματα, το δὲ προσωπον μου ἐθήκα ὡς στερεὰν πέτραν.

vi.] Ὅτε οὖν ἐποίησεν τὴν ἐντολὴν τι λεγει; Τίς ὁ κρινόμενος μοι, ἀντιστήτω μοι, ἢ τίς ὁ δικαιούμενος μοι ἐγγισατῷ τῷ παιδί Κυρίου. Οὐαὶ ὑμῖν, ὅτι ὑμεῖς⁶ πάντες ὡς ἱμάτιον παλαιωθήσεσθε⁷, καὶ σῆς καταφαγεταὶ ὑμάς. Καὶ πάλιν λεγει ὁ προφήτης, ἐπεὶ⁸ ὡς λίθος ἰσχυρός ἐτεθῆ εἰς συντριβὴν, Ἰδοὺ, ἐμβάλω εἰς τὰ θεμέλια Σίων λίθον πολυτέλη ἐκλεκτὸν ἀκρογωνιαῖον⁹ ἐντίμον.

Εἶτα τι λεγει; Καὶ ὁ πιστευὼν εἰς αὐτὸν ζήσεται εἰς τον αἰῶνα. Ἐπὶ λίθον οὖν ἡμῶν ἢ ἐλπίς; Μὴ γενοῖτο, ἀλλ' ἐπεὶ ἐν ἰσχυρῷ τεθεικεν τὴν σάρκα αὐτου Κύριος. Λεγει γὰρ, Καὶ ἐθήκεν με ὡς στερεὰν πέτραν. Λεγει δὲ πάλιν ὁ προφήτης, Λίθον οὐν ἀπεδοκιμασαν οἱ οἰκοδο-

In MS. :—¹ χερῶν. ² τελιον. ³ υπεμεινεν. ⁴ απολιται.
⁵ σιαγονας. ⁶ υμιε. ⁷ παλαιωθησεσθαι. ⁸ επι. ⁹ ακρογωνιων.

rejected is become the head of the corner." And again he says, "This is the great and wonderful day which the Lord hath made." I write to you the more simply that ye may understand. I am the offscouring of your love.

What then again says the prophet? "The synagogue [or assembly] of wicked men surrounded me, they encompassed me as bees the honeycomb; and upon my garment they cast lots." Since, then, he was about to be shown and to suffer in the flesh, his suffering was foreshown. For the prophet says against Israel, "Alas for their soul, because they have counselled an evil counsel against themselves, saying*, Let us bind the Righteous One, because he is displeasing to us."

What says Moses, the other prophet, to them? "Behold, thus saith the Lord God, Enter into the good land, of which the Lord sware to your fathers, to Abraham, Isaac, and Jacob; and inherit ye it, a land flowing with milk and honey. And what says Knowledge [or Gnosticism]? Learn ye. "Hope ye," she says, "on him that is about to be made manifest to you in the flesh, namely Jesus." For Man is earth which suffereth; for from the face of the earth was the figure of Adam made. Why then says it, "Into the good land, the land flowing with milk and honey"? Blessed be our Lord, my Brethren, who has placed in us wisdom and the understanding of his hidden things.

For the prophet says, "Who shall understand the parable of the Lord but he that is wise, and hath understanding, and loveth his Lord?" Since then he has renewed us by the remission of our sins, he has made us after another pattern, so as to have the soul of children, as though indeed he had created us again. For the scripture says of us, as it says to

* Comp. Wisdom, ii. 12.

μουντες, ούτος εγενηθη εις κεφαλην γωνιας. Και παλιν λεγει, Αύτη εστιν ή ήμερα ή μεγαλη και θαυμαστη ήν εποισεν ο Κυριος. Ἐπλουστερον ὑμιν γραφω ίνα συνιετε. Εγω περιψημα της αγαπης ὑμων.

Τι ουν λεγει παλιν ο προφητης; Περιεσχεν με συναγωγη πονηρευομενων, εκυκλωσαν με ὡσει¹ μελισσαι κηριον, και επι τον ίματισμον μου εβαλον κληρον. Εν σαρκι ουν αυτου μελλοντος φανερουσθαι και πασχειν, προεφανερωθη το παθος. Λεγει γαρ ο προφητης επι τον Ισραηλ, Ουαι τη ψυχη αυτων, οτι βεβουλευνται βουλην πονηραν καθ' εαυτων, ειποντες, Δησωμεν τον δικαιον οτι δυσχρηστος ήμιν εστιν.

Τι λεγει ο αλλος προφητης Μωσης αυτοις; Ιδου, ταδε λεγει Κυριος ο Θεος, Εισελθετε² εις την γην την αγαθην, ήν ωμοσεν Κυριος τοις πατρασιν ὑμων τῷ Αβρααμ και Ισακ και Ιακωβ· και κατακληρονομησατε αυτην, γην ρεουσαν γαλα και μελι. Τι δε λεγει ή Γνωσις; Μαθετε. Ελπιστατε³, φησιν, επι τον εν σαρκι μελλοντα φανερουσθαι ὑμιν, Ιησουν. Ανθρωπος γαρ γη εστιν πασχουσα, απο προσωπου γαρ της γης ή πλασις του Αδαμ εγενετο. Τι ουν λεγει, Εις την γην την αγαθην, γην ρεουσαν γαλα και μελι; Ευλογητος ο Κυριος ήμων, Αδελφοι, ο σοφίαν και νουν θεμενος εν ήμιν των κρυφίων αυτου.

Λεγει γαρ ο προφητης, Παραβολην Κυριου τις νοησει, ει μη σοφος και επιστημων και αγαπων τον Κυριον αυτου; Επει⁴ ουν ανακαινισας ήμας εν τη αφεσει των άμαρτιων εποισεν ήμας αλλον τυπον, ὡς παιδιων εχειν την ψυχην, ὡς ανδη αναπλασσοντος αυτου ήμας. Λεγει γαρ ή γραφη περι ήμων ὡς λεγει τῷ Τίῳ, Ποιησωμεν

In MS.:—¹ ὡσι.² εισελθεται.³ ελπισαται.⁴ επι.

the Son, "Let us make the man after our own image, after our own likeness; and let them rule over the beasts of the earth and the fowls of the heavens, and the fishes of the sea."

And the Lord said, when he saw our fair figure, "Increase ye, and multiply, and fill the earth." These things [were said] to the Son. Again, I will show thee how the Lord speaks about us. He made a second fashioning in these last days. And the Lord says, "Behold, I make the last things as the first." Towards this, then, the prophet proclaimed, "Enter ye into the land flowing with milk and honey, and have dominion over it." Behold thou then, we have been refashioned, as it says in another prophet, "Behold, saith the Lord, I will take away from these (that is, from those whom the spirit of the Lord foresaw) their stony hearts, and I will put within them hearts of flesh;" because he was about to be manifested in the flesh, and to dwell among us.

For a holy temple, my Brethren, unto the Lord, is the dwelling-place of our hearts*. For again the Lord says, "And wherewith shall I appear before the Lord my God, and be glorified?" "I will confess to thee in the assembly [or church] of my brethren, and I will sing praise to thee within the assembly of holy ones." We then are those whom he has led into the good land. What then mean the milk and honey? That as the child is kept alive first by honey and then by milk, so therefore we also being kept alive by the faith of the promise and by the word, shall live and rule over the earth. But we said above, "And let them increase, and multiply, and rule over the fishes."

Who then is able to govern the beasts, or the fishes, or

* Comp. Eph. ii. 22.

καθ' εικόνα και καθ' ὁμοιωσιν ἡμῶν τον ἀνθρώπον, και ἀρχετώσαν των θηριων της γης, και των πετεινων του ουρανου, και των ιχθυων της θαλασσης.

Και ειπεν Κυριός, ιδων το καλον πλασμα ἡμῶν, Αὐξανεσθε και πληθυνεσθε και πληρωσατε¹ την γην. Ταυτα προς τον Τιον. Παλιν σοι επιδειξω πως προς ἡμας λεγει Κυριος. Δευτεραν πλασιν ἐπ' εσχατων εποιησεν. Λεγει δε Κυριος, Ιδου, ποιω τα εσχατα ὡς τα πρωτα. Εἰς τουτο ουν εκηρυξεν ὁ προφητης, Εἰσελθατε² εἰς γην ρεουσιν γαλα και μελι, και κατακυριευσате αυτης. Ιδε ουν, ἡμεῖς³ ἀναπεπλασμεθα, καθως παλιν εν ἑτερῳ προφητῃ λεγει, Ιδου, λεγει Κυριος, ἐξελω τουτων (τουτεστιν ὧν προεβλεπεν το πνευμα Κυριου) τας λιθινας καρδιας, και εμβαλω σαρκινας, ὅτι αυτος εν σαρκι εμελλεν φανερουσθαι, και εν ἡμῖν κατοικειν.

Ναος γαρ ἅγιος, Ἀδελφοι μου, τῷ Κυριῷ το κατοικητηριον ἡμῶν της καρδιας. Λεγει γαρ Κυριος παλιν, Και εν τινι οφθησομαι⁴ τῷ Κυριῷ τῷ Θεῷ μου, και δοξασθησομαι; Ἐξομολογησομαι σοι εν εκκλησιᾷ ἀδελφῶν μου, και ψαλω σοι ἀναμεσον εκκλησιας ἁγίων. Ουκουν ἡμεῖς εσμεν οὐς εισηγαγεν εἰς την γην την αγαθην. Τι ουν το γαλα και το μελι; Ὅτι πρωτον το παιδιον⁵ μελιτι, εἰτα γαλακτι ζωοποιεῖται· οὕτως ουν και ἡμεῖς⁶ τη πιστει⁷ της επαγγελιας και τῷ λογῷ ζωοποιουμενοι ζησομεν κατακυριευοντες της γης. Προειρηκαμεν δε επανῶ, Και αυξανεσθωσαν και πληθυνεσθωσαν και αρχετώσαν των ιχθυων.

Τις ουν ὁ δυναμενος αρχειν⁸ θηριων η ιχθυων η

In MS.:—¹ πληρωσαται. ² εἰσελθαται. ³ ημῖς. ⁴ οφθησομε.
⁵ παιδιον. ⁶ ημῖς. ⁷ πιστι. ⁸ αρχιν.

the fowls of the heavens ? For we ought to perceive that to govern is from authority, so that one should command and rule. If, therefore, this is not so at present, yet he hath promised it to us. When ? When we ourselves shall have been made perfect so as to become heirs of the covenant of the Lord.

vii.] Therefore do ye understand, ye children of gladness, that the excellent Lord has foreshown all things to us in order that we should know to whom we should for all things give thanks and praise. If, therefore, the Son of God, being the Lord, has foreshown in order that we should know to whom for all things we should give thanks, and being himself about to judge the living and the dead, he suffered in order that the stroke on him might give us life, let us believe that the Son of God could not suffer except for our sakes. Moreover, when crucified, he had vinegar and gall given to him to drink. Hear how the priests of the temple have shown about this. When the command was written, the Lord ordered that whoever should not keep the fast should be put to death ; because he himself also was about to offer up the Vessel of the Spirit [the body of Jesus] as a sacrifice for our sins, in order that the type which took place on Isaac, when he was offered upon the altar, should be completed.

What then says he in the prophet ? “ And let them eat of the goat which is being offered at the fast for all the sins ” (attend carefully), “ and let the priests alone eat the inner parts unwashed with vinegar.” Wherefore ? Because unto me, who am about to offer my flesh for the sins of my new people, ye are about to give for drink gall with vinegar. Eat ye alone while the people are fasting and mourning in sack-cloth and ashes, in order that he might show that he ought to suffer many things by them. Attend to what he com-

πετεινων¹ του ουρανου; Αισθανεσθαι γαρ οφειλομεν² ὅτι το αρχειν εξουσιας εστιν, ινα τις επιταξας κυριευσει. Ει ουν ου γινεται³ τουτο νυν, αρα ἡμιν ειρηκεν. Ποτε; Ὅταν και αυτοι τελειωθωμεν⁴ κληρονομοι της διαθηκης Κυριου γενεσθαι.

vii.] Ουκουν νοειτε⁵, τεκνα ευφροσυνης, ὅτι παντα ὁ καλος Κυριος προεφανερωσεν ἡμιν, ινα γνωμεν φ κατα παντα ευχαριστουντες οφειλομεν αινειν⁶. Ει ουν ο Τίος του Θεου, ων Κυριος, προεφανερωσεν ινα γνωμεν φ κατα παντα ευχαριστουντες, και μελλων κρινειν⁷ ζωντας και νεκρους επαθεν ινα ἡ πληγη αυτου ζωοποιησει⁸ ημας, πιστευσωμεν ὅτι ὁ Τίος του Θεου ουκ ηδυνατο παθειν, ει μη δι' ημας. Αλλα και σταυρωθεις⁹ εποτιζετο οξει και χολη. Ακουσατε περι τουτου πεφανερωκαν οἱ ιερεις¹⁰ του ναου. Γεγραμμενης εντολης, ὅς αν μη νηστευση την νηστειαν¹¹ θανατω εξολεθρευθησεται¹², ενετειλατο¹³ Κυριος, επει¹⁴ και αυτος ὑπερ των ἡμετερων ἁμαρτιων εμελλεν το σκευος του πνευματος προσφερειν¹⁵ θυσιαν· ινα και ὁ τυπος ὁ γενομενος επι Ισαακ του προενεχθεντος επι το θυσιαν¹⁶ τελεσθηναι.

Τι ουν λεγει εν τῳ προφητῃ; Και φαγετωσαν εκ του τραγου προσφερομενου τη νηστειᾳ¹⁷ ὑπερ πασων των ἁμαρτιων, (Προσεχετε¹⁸ ακριβως,) και φαγετωσαν οἱ ιερεις μονοι παντες το εντερον απλυτον μετα οξους. Προς τι; Επειδη εμε, ὑπερ ἁμαρτιων μελλοντα του λαου μου του καινου¹⁹ προσφερειν²⁰ την σαρκαν²¹ μου, μελλετε²² ποτιζειν χολην μετα οξους. Φαγετε²³ ὑμεις²⁴ μονοι του λαου νηστευοντος και κοπτομενου επι σακκου και σποδου· ινα δειξη²⁵ ὅτι δει²⁶ αυτον πολλα παθειν ὑπ' αυτων. Ἄ

IN MS.:—¹ πετινων. ² οφιλομεν. ³ γινεται. ⁴ τελιωθωμεν.
⁵ νοειται. ⁶ αινιν. ⁷ κρινιν. ⁸ ζωοποιησι. ⁹ σταυρωθις. ¹⁰ ιερις.
¹¹ νηστιαν. ¹² εξολεθρευθησεται. ¹³ εντειλατο. ¹⁴ επι. ¹⁵ προσφερειν.
¹⁶ Κοπῆ. θυσιαστηριον. ¹⁷ νηστια. ¹⁸ προσεχεται. ¹⁹ κενου.
²⁰ προσφερειν. ²¹ Κοπῆ. σαρκα. ²² μελλεται. ²³ φαγεται. ²⁴ υμεις.
²⁵ δεξη. ²⁶ δει.

manded. "Take two goats goodlooking and alike, and offer them. And let the priest take one for a burnt offering, and one for sins." What should they do with the one? "Accursed," saith he, "is the one," (Attend to how the type of Jesus is shown,) "and all of you spit upon it, and pierce it through, and place the scarlet wool around its head, and thus let it be sent into the desert."

And when it is thus done he who carries the goat leads it into the desert, and takes away the wool, and places it on a shrub, called Rachel, of which we are accustomed to eat the sprouts in the field, when we find them. Thus of the thorn-bush alone the fruits are sweet. What then is this? Notice the one upon the altar, and the other accursed, and that the accursed one is crowned; because they will hereafter on that day see him having about his body a scarlet robe down to his feet, and they will say, "Is not this he whom we once ourselves crucified, and despised and were spitting on? Truly this is he who then said that he was the Son of God. For how like he is to him!" To this end [it ordered] that the goats should be alike, goodly, equal; so that when they should see him coming they should be struck with the likeness of the goat.

Therefore ye see the goat the type of Jesus who was about to suffer. But why is it that they place the wool in the midst of the thorns? It is placed as a type of Jesus before the church, that should any one wish to take away the scarlet wool, it was needful for him to suffer many things, because the thorn is formidable, and he alone that has been oppressed shall master it. Thus he says, "Those who wish to see me, and to lay hold on my kingdom, must obtain me by being oppressed and by suffering"*.

* Comp. Acts, xiv. 22.

ενετειλατο¹ προσεχετε². Λαβετε δυο τραγους καλους και ὁμοιους, και προσενεγκατε³. Και λαβετε ὁ ἱερευς τον ἕνα εις ὀλοκαυτωμα, τον ἕνα ὑπερ ἁμαρτιων. Τον δε ἕνα τι ποιησωσιν; Ἐπικαταρατος, φησιν, ὁ εἰς· (Προσεχετε πως ὁ τυπος του Ἰησου φανερουται,) και εμπτυσατε⁴ παντες και κατακενησατε⁵ και περιθετε⁶ το εριον το κοκκινον περι την κεφαλην αυτου, και οὕτως εις ερημον βληθητω.

Και ὅταν γενηται οὕτως, αγει ὁ βασταζων τον τραγον εις την ερημον, και αφαιρει⁷ το εριον, και επιτιθησιν αυτο επι φρυγανον το λεγομενον Ραχηλ, οὐ και τους βλαστους ειωθαμεν τρωγειν εν τη χωρᾳ εὐρισκοντες. Οὕτω μονης της ῥαχους οἱ καρποι γλυκεις εισιν. Τι ουν τουτο εστιν; Προσεχετε τον μεν ἕνα επι το θυσιαστηριον, τον δε ἕνα επικαταρατον, και ὅτι τον εστεφανωμενον επικαταρατον, επειδη⁸ οψονται αυτον τοτε τη ἡμερᾳ τον ποδηρη εχοντα τον κοκκινον περι την σαρκα, και ερουσιν, Ουχ οὗτος εστιν ὃν ποτε ἡμεῖς⁹ εσταυρωσαμεν και εξουθενησαμεν και εμπτυσαντες; Ἀληθως οὗτος ην ὁ τοτε λεγων ἑαυτον Υἱον του Θεου ειναι. Πως γαρ ὁμοιος εκεινω. Εἰς τουτο ὁμοιους τους τραγους καλους ισους· ἵνα ὅταν ειδωσιν αυτον τοτε ερχομενον εκπλαγωσιν επι τη ὁμοιοτητι του τραγου.

Ουκουν ειdete τον τραγον τον τυπον του μελλοντος πασχειν Ἰησου. Τι δε ὅτι το εριον μεσον των ακανθων τιθεασιν; Τυπος εστιν του Ἰησου τη εκκλησια θεμενος, ὅτι ὡς εαν θελη το εριον αραι το κοκκινον, εδει αυτον πολλα παθειν¹⁰, δια το ειναι φοβεραν την ακανθαν, και θλιβεντα κυριευσαι αυτου. Οὕτω φησιν, Οἱ θελοντες με ιδειν¹¹, και ἀψασθαι μου της βασιλειας¹² οφειλουσιν¹³ θλιβεντες και παθοντες λαβειν με.

IN MS.:—¹ ενετειλατο. ² προσεχεταί. ³ προσενεγκται. ⁴ εμπτυσαται. ⁵ κατακενησαται. ⁶ περιθεται. ⁷ αφερι. ⁸ επιδη. ⁹ ημεις. ¹⁰ παθιν. ¹¹ ιδιν. ¹² βασιλειας. ¹³ οφιλουσιν.

viii.] And what think ye this type was, that it was enjoined on Israel that the men in whom their sins were perfect should offer a heifer, and should slay it, and burn it; and then that the boys should take away the ashes, and put them in vesels and should bind the scarlet wool around a stick, (See, again, there is the type of the cross,) both the scarlet wool and the hyssop; and that thus the boys should sprinkle the people one by one, that they might be cleansed from their sins? Consider how it is said to you in simplicity.

The calf is Jesus; the men who make the offering are the sinners who brought him to slaughter. Then they are no longer men [making the offering], there is no longer the glory of the sinners. And the boys who sprinkle are those who preach to us the Good Tidings of the remission of sins, and the cleansing of the heart; to whom he gave the authority of the Good Tidings (being twelve, in witness of the tribes, because the tribes of Israel are twelve), that they might preach. And why are there three boys that sprinkle? In witness of Abraham, Isaac, and Jacob, because these men were great with God. And why was the wool upon the stick [or wood]? Because the kingdom of Jesus rests upon wood [or the cross], and because they that put their hope on him will live for ever. And why at the same time the wool and the hyssop? Because in his kingdom the days will be foul and evil; in which we shall be saved, because he who suffers in the flesh will be healed through the foulness of the hyssop. And on this account the things which stand thus are clear to us, but are dark to them [the Jews]; because they heard not the voice of the Lord.

ix.] For he again speaks about our ears, how he circumcised our heart. The Lord says, in the prophet, "By the

viii.] Τίνα δε δοκεῖτε¹ τυπον εἶναι, ὅτι ἐντεταλταὶ τῷ Ἰσραὴλ προσφερεῖν² δαμαλιν τοὺς ἀνδρας ἐν οἷς εἰσὶν ἁμαρτιαὶ τελεῖαι³, καὶ σφαξαντας κατακαίειν⁴ καὶ αἰρεῖν⁴ τότε τὰ παιδία σποδόν, καὶ βαλεῖν⁵ εἰς ἀγγῆ, καὶ περιτιθεναὶ τὸ ἐριον τὸ κοκκινὸν ἐπὶ ξύλον (Εἶδε, παλιν ὁ τυπὸς ὁ τοῦ σταυροῦ,) καὶ τὸ ἐριον τὸ κοκκινὸν καὶ τὸ ὑσσώπον, καὶ οὕτως ραντίζειν τὰ παιδία καθ' ἓνα τὸν λαόν, ἵνα ἀγιζῶνται ἀπο τῶν ἁμαρτιῶν; Νοεῖτε⁶ πῶς ἐν ἀπλοτητὶ λεγεται ὕμιν.

Ὁ μοσχος ὁ Ἰησους ἐστίν· οἱ προσφεροντες ἀνδρες ἁμαρτωλοὶ οἱ προσενεγκαντες αὐτὸν ἐπὶ τὴν σφαγῆν. Εἶτα οὐκ ἐτι ἀνδρες, οὐκ ἐτι ἁμαρτωλῶν ἢ δοξα. Οἱ δε ραντιζοντες παιδες οἱ εὐαγγελισαμενοι ἡμῖν τὴν ἀφεσιν τῶν ἁμαρτιῶν, καὶ τὸν ἀγιτισμὸν τῆς καρδίας, οἷς ἐδωκεν τοῦ εὐαγγελίου τὴν ἐξουσιαν, (οὐσιν ἰβ', εἰς μαρτυριον τῶν φυλῶν, ὅτι ἰβ' φυλαὶ τοῦ Ἰσραὴλ,) εἰς τὸ κηρυσσεῖν⁷. Δια τι δε τρεῖς παιδες οἱ ραντιζοντες; Εἰς μαρτυριον Ἀβρααμ, Ἰσακ, Ἰακωβ, ὅτι οὗτοι μεγάλοι τῷ Θεῷ. Ὅτι δε τὸ ἐριον ἐπὶ τὸ ξύλον; Ὅτι ἡ βασιλεία Ἰησοῦ ἐπὶ ξύλου, καὶ ὅτι οἱ ἐλπίζοντες ἐπ' αὐτὸν ζῆσονται εἰς τὸν αἰῶνα. Δια τι δε ἅμα τὸ ἐριον καὶ τὸ ὑσσώπον; Ὅτι ἐν τῇ βασιλείᾳ αὐτοῦ ἡμερᾶι ἐσονταὶ ρυπαραὶ καὶ πονηραὶ· ἐν αἷς ἡμεῖς⁸ σωθησομεθα, ὅτι ὁ ἀλγὼν σαρκα δια τοῦ ρυποῦ τοῦ ὑσσώπου ἰαται. Καὶ δια τοῦτο οὕτως γενομενα ἡμῖν μὲν ἐστὶν φανερα, ἐκείνοις δε σκοτεινα⁹, ὅτι οὐκ ἤκουσαν φωνῆς Κυρίου.

ix.] Λεγει γαρ παλιν περὶ τῶν ὠτιῶν, πῶς περιετεμεν ἡμῶν τὴν καρδίαν. Λεγει Κύριος ἐν τῷ προφήτῃ, Εἰς

In MS. :—¹ δοκεται. ² προσφεριν. ³ τελειαι. ⁴ εριν. ⁵ βαλιν.
⁶ νοεεται. ⁷ κηρυσσιν. ⁸ ημεις. ⁹ σκοτινα.

hearing of the ear they obeyed me." And again he says, "By hearing those shall hear who are afar off; they shall know what I have done; and be ye circumcised in your hearts, saith the Lord." And again he says, "Hear, O Israel, for these things saith the Lord thy God; Who is he that wisheth to live for ever, let him by hearing hear the voice of my servant." And again he says, "Hear, O heavens, and give ear, O earth, for the Lord hath spoken." These things are in witness. And again he says, "Hear the word of the Lord, ye rulers of this people." And again he says, "Hear, O ye children, the voice of one crying in the desert." Therefore He circumcised our ears, so that we should hear the word, and not only that we should believe, but also that the circumcision, in which they [the Jews] trusted, should be abolished.

For He has declared that circumcision was not of the flesh*; but they transgressed, because an evil angel instructed them. He says to them, "These things saith the Lord your God, (here I find a command,) Do not sow upon thorns, circumcise yourselves to your God." And why says he, "Circumcise your stubbornness of heart, and be not hard of neck"? Receive again; "Behold, saith the Lord, all the nations have uncircumcision, and this people is uncircumcised in their heart" †.

But thou wilt say, "And indeed the people have been circumcised for a seal." But so also are every Syrian and Arab, and all the priests of the idols. Are those men also part of their [the Jews'] covenant? Moreover the Egyptians also are in circumcision. Learn ye, then, O children of love, about all things; that Abraham, the first who gave the cir-

* Comp. Rom. ii. 28.

† Comp. Rom. ii. 29.

ακοην ωτιου ὑπήκουσαν μου. Και παλιν λεγει, Ακοη ακουσονται οἱ πορρωθεν, ἃ ἐποίησα γνωστοῖται· και περιτμηθητε¹, λεγει Κυριος, τας καρδιας ὑμων. Και παλιν λεγει, Ακουε Ισραηλ, ὅτι ταδε λεγει Κυριος ὁ Θεος σου, Τις εστιν ὁ θελων ζησαι² εἰς τον αἰωνα, ακοη ακουσατω της φωνης του παιδος μου. Και παλιν λεγει, Ακουε ουρανε, και ενωτιζου γη, ὅτι Κυριος ἐλαλησεν. Ταυτα εἰς μαρτυριον. Και παλιν λεγει, Ακουσατε λογον Κυριου, αρχοντες του λαου τουτου. Και παλιν λεγει, Ακουσατε, τεκνα, φωνης βοωντος εν τη ερημῳ. Ουκουν περιετεμεν ἡμων τας ακοας ἵνα ακουσωμεν λογον, και μη μονον πιστευσωμεν ἡμεις³, αλλα και ἡ σπεριτομη εφ' ἧς πεποιθασιν καταργηται.

Περιτομην γαρ ειρηκεν ου σαρκος γενηθηναι· αλλα παρεβησαν, ὅτι αγγελος πονηρος εσοφιζεν αυτους. Λεγει προς αυτους, Ταδε λεγει Κυριος ὁ Θεος ὑμων, (ᾧδε εὔρισκω εντολην,) Μη σπειρετε⁴ ἐπ' ακανθαις, περιτμηθητε⁵ τῷ Θεῳ ὑμων. Και τι λεγει περιτμητε⁶ την σκληροκαρδιαν ὑμων, και τον τραχηλον ὑμων ου σκληρυνετε; Λαβε παλιν· Ιδου, λεγει Κυριος, παντα τα εθνη ακροβυστιαν, ὁ δὲ λαος οὔτος ἀπεριτμητος καρδιας.

Αλλ' ερεις⁷, Και μην περιτετμηται ὁ λαος εἰς σφραγιδα. Αλλα και πας Συρος και Αραβη και παντες οἱ ἱερεις των ειδωλων⁸. Αρα ουν κἀκεινοι εκ της διαθηκης αυτων εἰσιν; Αλλα και οἱ Αιγυπτιοι εν περιτομῃ εἰσιν. Μαθετε ουν, τεκνα αγαπης, περι παντων· ὅτι Αβρααμ

In MS. :—¹ περιτμηθηται. ² ζησε. ³ ημῖς. ⁴ σπειρεται.
⁵ περιτμηθηται. ⁶ περιτμηται. ⁷ ερις. ⁸ ιδωλων.

cumcision, looking forward richly in spirit unto Jesus, practised circumcision, receiving the doctrines of the three letters. For it says, "And Abraham circumcised out of his household eighteen men and three hundred."

What then was the Knowledge given to him? Learn, that it says "eighteen" first, and after making a pause, says "three hundred." Thou hast the eighteen as Jesus; and because the cross in this one was about to have the grace, it says, "and three hundred." It signifies Jesus therefore by the two letters [IH], and by the one [T] the cross. He [Abraham] knew this, because he placed in us the engrafted gift of his covenant. No one has learnt from me a more real word; but [it is for you] because ye are worthy.

x.] Why did Moses say, "Ye shall not eat the swine, nor the eagle, nor the quick-of-wing, nor the raven, nor a fish which hath not a scale on itself"? He took three doctrines in his mind. Moreover he says in Deuteronomy, "And I will establish my ordinances with this people." Is it not, then, God's command that we should not devour? Moses spoke in spirit. As to the swine, about this he meant, Thou shalt not join thyself, saith he, to such men as are like swine.

That is, when they live riotously they forget the Lord, but when they come to want they remember the Lord; as also the swine while it devours, knows not its master, but when it is hungry it cries out, and on receiving [food] is again silent. "Neither shalt thou eat the eagle, nor the quick-of-wing, nor the kite, nor the raven." Thou shalt not, he means, be joined nor be like to such men, as know not how by labour and sweat to procure the food for themselves, but seize on that of others in their lawlessness, and while walking about in guilelessness are watching, and are looking about for

πρωτος περιτομην δους, εν πνευματι πλουσιως προβλεψας εις τον Ιησουν, περιετεμεν, λαβων ἡ γραμματων δογματα. Λεγει γαρ, Και περιετεμεν Αβρααμ εκ του οικου αυτου ανδρας δεκαοκτω και τριακοσιους.

Τις ουν ἡ δοθεισα¹ αυτω γνωσις; Μαθετε, οτι τους δεκαοκτω πρωτους, και διαστημα ποιησας λεγει τριακοσιους. Το δεκαοκτω εχεις Ιησουν· οτι δε ο σταυρος εν τω ημελλεν εχειν² την χαριν λεγει, και τριακοσιους. Δηλοι ουν τον μεν Ιησουν εν τοις δυσιν γραμμασιν, και εν τῳ ἐνι τον σταυρον. Οιδεν οτι την εμφυτον δωρεαν της διαθηκης αυτου θεμενος εν ἡμιν. Ουδεις γησιωτερον εμαθεν απ' εμου λογον, αλλα οτι αξιοι εστε ὑμεις.

x.] Ὅτι δε Μωσης ειπεν, Ου φαγεσθε χοιρον, ουτε αετον, ουτε οξυπτερον, ουτε κορακα, ουτε ιχθυν ος ουκ εχει λεπιδα εν εαυτω; Τρια ελαβεν εν τη συνεσει δογματα. Περας γε τοι λεγει αυτοις εν τῳ Δευτερονομῳ, Και διαθησομαι προς τον λαον τουτον τα δικαιωματα μου. Αρα ουν ουκ εστιν εντολη Θεου το μη τρωγειν; Μωυσης δε εν πνευματι ελαλησεν. Το ουν χοιριον προς τουτο ειπεν, Ου κολληθηση, φησιν, ανθρωποις τοιουτοις, οιτινες εισιν ὁμοιοι χοιρων.

Τουτεστιν, οταν σπαταλωσιν επιλανθανονται του Κυριου, οταν δε ὑστερουνται επιγνωσκουσιν τον Κυριον ὡς και ο χοιρος οταν τρωγει τον κυριον ουκ οιδεν, οταν δε πεινα³ κραυγαζει, και λαβων παλιν σιωπα. Ουτε φαγη τον αετον, ουδε τον οξυπτερον, ουδε τον ικτινα, ουτε τον κορακα. Ου μη, φησιν, κολληθηση, ουδε ὁμοιωθηση ανθρωποις τοιουτοις οιτινες ουκ οιδασιν δια κοπου και ιδρωτος εαυτοις ποριζειν την τροφην, αλλα αρπαζουσιν τα αλλοτρια εν ανομια αυτων, και περιτηρουσιν εν ακεραιουσνη⁴ περιπατουντες, και περιβλεπονται τινα εκδυ-

In MS.:—¹ δοθισα. ² εχιν. ³ πινα. ⁴ ακερεουσνη.

whom they may plunder in covetousness. As also those birds alone do not procure food for themselves by labour; but sitting idle seek how they may eat the flesh of others, being plagues in their wickedness.

“And thou shalt not eat,” he says, “the smyrna, nor the polypus, nor the cuttle-fish; they should not eat them.” Thou shalt not, he means, be like such men as are ungodly to the end, and are already condemned to death, as those little fishes, which alone are cursed, which swim in the deep, not diving about like the rest, but which dwell in the earth below the deep. “Moreover thou shalt not eat the hare.” Wherefore? Thou shalt not be a corrupter of boys, nor be like to such; because the hare year by year enlarges its place of discharge, for as many years as it lives so many has it. Moreover “Thou shalt not eat the hyena.” Thou shalt not be, he means, an adulterer, nor a corrupter, nor be like to such. Wherefore? Because that animal changes its nature every year, and one time is male, and at another time female. Moreover he properly hated the weasel.

Thou shalt not, he means, be such a one as those of whom we hear committing wickedness in the body for uncleanness; nor shalt thou join thyself to women who commit wickedness by the mouth and by uncleanness. For this animal conceiveth in the mouth. Then about meats, Moses having received three doctrines, thus spoke in spirit; but they after the desire of the flesh received them as about food.

David, however, accepts knowledge of the same three doctrines, and says in like manner, “Blessed is the man who walketh not in the counsel of ungodly,” as the fishes go in darkness into the depths; “and who standeth not in the way of sinners,” as those who sin while seeming to fear the Lord, as do the swine; “and who sitteth not in the seat of

σώσιν δια την πλεονεξίαν. Ὡς και τα ὄρνεα ταυτα μονα δια κοπου ἑαυτοῖς ου πορίζει την τροφήν, αλλα αργα καθημενα εκζητει πως αλλοτριας σαρκας φαγη, οντα λοιμα τη πονηρία αυτων.

Και ου φαγη, φησιν, σμυρναν ουδε πάλυπαν ουδε σηπιαν, ου μη φαγώσιν. Ου μη, φησιν, ὁμοιωθηση ανθρωποις τοιουτοις οἰτινες εισιν ασεβεις εις το τελος, και κεκριμενοι ηδη τῷ θανατῷ, ὡς και ταυτα τα ιχθυδια μόνα επικαταρατα τα εν τῷ βυθῷ νηχεται, μη κολυμβωντα ὡς και τα λοιπα, αλλα εν τη γῆ κατω του βυθου κατοικει¹. Αλλα και τον δασυποδα ου μη φαγη. Προς τι; Ου μη γενῆ παιδοφθορος, ουδε ὁμοιωθηση τοις τοιουτοις· ὅτι ὁ λαγῶς κατ' ενιαυτον πλεονεκτει² την αφοδουσιν, ὅσα γαρ ετη ζῆ τοσαυτας εχει τρυπας. Αλλ' ουδε την ἄνιαν³ φαγη. Ου μη, φησιν, γενῆ μοιχος, ουδε φθορευσ, ουδε ὁμοιωθηση τοις τοιουτοις. Προς τι; Ὅτι το ζῶον τουτο παρ' ενιαυτον αλλασσει την φυσιν, και τοτε μεν αρρεν, τοτε θηλυ γινεται⁴. Αλλα και την ἄλλην ἐμισησεν καλῶς.

Ου μη, φησιν, γενηθῆς τοιουτος οἶους ακουομεν ανομιας ποιουντας εν τῷ σώματι δι' ακαθαρσιαν· ουδε ταις την ανομιαν ποιουσαις εν τῷ στοματι, και ακαθαρσιᾷ κολληθησει. Το γαρ ζῶον τουτο τῷ στοματι κνει. Περὶ μεν των βρωματων λαβων Μωσῆς τρια δογματα οὕτως εν πνευματι ἐλαλησεν, οἱ δε κατ' επιθυμιαν της σαρκος ὡς περι βρωσεως προσεδέξαντο.

Λαμβανει⁵ δε των αυτων τριων δογματων γνωσιν Δαυειδ, και λεγει ὁμοίως, Μακαριος ανηρ ὃς ουκ επορευθη εν βουλη ασεβων, καθως και οἱ ιχθυες πορευονται εν σκοτει⁶ εις τα βαθῆ· και εν ὄδῳ ἁμαρτων ουκ εστη, καθως οἱ δοκουντες φοβεισθαι⁷ τον Κυριον ἁμαρτανουσιν, ὡς οἱ χοιροὶ· και επι καθεδραν λοιμων ουκ εκαθισεν,

In MS. :—¹ κατοικει. ² πλεονεκτι. ³ νειαν. ⁴ γινεται.
⁵ λαμβανει. ⁶ σκοτι. ⁷ φοβισθαι.

the pestilent," as do the birds when sitting for their prey. Hold thou this in a perfect manner. And Moses again says about food, "And eat every thing cloven-footed and that draweth up [the cud.]"

Why says he so? Because when receiving nourishment it knows Him who nourishes it, and resting upon Him it seems to be made glad. He spake well, looking to the commandment. What then does he mean? That we should join ourselves to those who fear the Lord, to those who meditate in their heart on the explanation of the word which they have received, to those who preach the judgments of the Lord and observe them, to those who know that meditation is a work of gladness, and to those who ruminate on the word of the Lord. And why the cloven-footed? Because the just man both walks in this world, and also looks for the holy age. Look how well Moses made his laws. But how could they [the Jews] perceive or understand these things? But we, rightly understanding the commands, rightly preach as the Lord wished. For this purpose he circumcised our ears and hearts, that we might understand these things.

xi.] Let us inquire about this, whether the Lord took care to show beforehand about the water and about the cross. About the water indeed it was written of Israel how they would not receive the baptism which bringeth remission of sins, but would build up one for themselves. For the prophet says, "Be astonished, ye heavens, and let the earth shudder yet more at this, because this people hath done two things, and wicked things; they have forsaken me the fountain of life, and have hewn out for themselves a pit of death. Is my holy hill Sinai a desolate rock? For ye shall be as the young of a bird which fly away when

καθως τα πετεινα¹ καθημενα εις ἀρπαγην. Εχε τελειωσ². Και περι της βρωσεως παλιν λεγει Μωυσης, Και φαγεσθε³ παν διχηλουν και μαρυκουμενον.

Τι λεγει; Ὅτι την τροφην λαμβανων οιδεν τον τρεφοντα αυτον, και επ' αυτω αναπαυομενος ευφραινεσθαι⁴ δοκει. Καλως ειπεν βλεπων την εντολην. Τι ουν λεγει; Κολλασθαι μετα των φοβουμενων τον Κυριον, μετα των μελετουντων ο ελαβον διασταλμα ρηματος εν τη καρδια, μετα των λαλουντων τα δικαιωματα Κυριου και τηρουντων, μετα των ειδοτων οτι η μελιτη εστιν εργον ευφροσυνης, και αναμαρυκωμενον τον λογον του Κυριου. Τι δε το διχηλουν; Ὅτι και ο δικαιος εν τουτω τω κοσμω περιπατει⁵, και τον ἄγιον αιωνα εκδεχεται. Βλεπετε πως ενομοθετησεν Μωυσης καλως. Αλλα ποθεν εκεινοις ταυτα νοησαι η συνιεναι; Ἡμεις δε δικαιως νοησαντες τας εντολας δικαιως λαλουμεν ὡς ηθελησεν ο Κυριος. Δια τουτο περιετεμεν τας ακοας ἡμων και τας καρδιας, ινα συνιωμεν ταυτα.

xi.] Ζητησωμεν ταυτα, ει εμελησεν τω Κυριω προφανερωςαι περι του ὕδατος και περι του σταυρου. Περι του ὕδατος γεγραπται επι τον Ισραηλ, πως το βαπτισμα το φερον αφεσιν ἁμαρτιων ου μη προσδεχονται, αλλ' ἑαυτοις οικοδομησουσιν. Λεγει γαρ ο προφητης, Εκστηθι, ουρανε, και επι τουτω πλειον⁶ φριξατω η γη, οτι δυο και πονηρα εποιησεν ο λαος ουτος· εμε εγκατελιπον πηγην ζωης, και ἑαυτοις ωρυξαν βοθρον θανατου. Μη πετρα ερημος εστιν το ορος το ἄγιον μου Σεινα; Εσσεσθε⁷ γαρ ὡς πετεινου⁸ νοσσοι ανιπταμενοι νοσσιας αφειρη-

1n MS.:—¹ πετινα. ² τελιωσ. ³ φαγεσθαι. ⁴ ευφρενεσθαι.
⁵ περιπατι. ⁶ πλιον. ⁷ εσσεσθαι. ⁸ πετινου.

removed from the nest." And again the prophet says, "I will go before thee, the mountains I will make level, and the copper gates I will break, and iron bars I will crush, and I will give to thee secret hidden unseen treasures, so that they shall know that I am the Lord God. And thou shalt dwell in a lofty cave of a strong rock, and its water shall be faithful [or unfailing]. Ye shall see a king in glory, and your soul shall meditate on the fear of the Lord."

And again it says in another prophet, "And he who doeth these things shall be as a tree planted by the courses of waters, which shall yield its fruit in its season, and its leaf shall not fall off, and whatever he doeth shall prosper. Not so the ungodly, not so, but may it be as the thistle-down which the wind sweepeth away from the face of the earth. Therefore the ungodly shall not stand up in judgment, nor sinners in the counsel of the righteous; for the Lord knoweth the way of the righteous, and the way of the ungodly shall perish." Mark ye how he has distinguished the water and the cross to the same end. For this means, Blessed are those who while trusting on the cross go down into the water; for their reward, he says, will be in its season; then, says he, I will repay.

And now the [prophet] says "Their leaves shall not fall off." This means that every word which shall go out of your mouth shall be in faith and in love, and for the conversion and hope of many. And again another prophet says, "And indeed the land of Jacob was praised above every land." This means that he will glorify the Vessel of his Spirit [the body of Jesus]. Then what says it? "And there was a river flowing on the right hand; and from it arose beautiful trees; and whoever shall eat of them shall

μενοι. Και παλιν λεγει ὁ προφητης, Ἐγὼ πορευσομαι εμπροσθεν σου, και ὀρη ὄμαλιω, και πύλας χαλκας συντριψω, και μοχλους σιδηρους συνκλασω, και δωσω σοι θησαυρους σκοτους, αποκρυφους, αορατους, ἵνα γνωσιν ὅτι ἐγὼ Κυριος ὁ Θεος. Και κατοικησεις ἐν ὑψηλῷ σπηλαιῷ πετρας ἰσχυρας, και το ὕδωρ αὐτου πιστον· βασιλευα μετα δοξης οψεσθε, και ἡ ψυχη ὑμῶν μελετησει φοβον Κυριου.

Και παλιν ἐν ἀλλῷ προφητῇ λεγει, Και εσται ὁ ταυτα ποιων ὡς το ξυλον το πεφυτευμενον παρα τας διεξοδους των ὕδατων, ὁ τον καρπον αὐτου δωσει ἐν καιρῷ αὐτου, και το φυλλον αὐτου οὐκ ἀπορησεται, και παντα οσα ἀν ποιη κατευοδωθησεται. Οὐχ οὕτως οἱ ἀσεβεις, οὐχ οὕτως, ἀλλ' ἢ ὡς ὁ χνους, ὃν ἐκριπτει ὁ ἀνεμος ἀπο προσωπου της γης. Δια τουτο οὐκ ἀναστησονται οἱ ἀσεβεις ἐν κρισει, ουδὲ ἀμαρτωλοι ἐν βουλῇ δικαίων· ὅτι γινωσκει¹ Κυριος ὁδον δικαίων, και ὁδὸς ἀσεβων ἀπολειται². Αἰσθανεσθε³ πῶς το ὕδωρ και τον σταυρον ἐπὶ το αὐτο ὄρισεν. Τουτο γαρ λεγει⁴, Μακαριοι οἱ ἐπὶ τον σταυρον ἐλπισαντες κατεβησαν εἰς το ὕδωρ· ὅτι, Τον μεν μισθον, λεγει, ἐν καιρῷ αὐτου, τότε, φησιν, ἀποδωσω.

Νυν δε ὁ⁵ λεγει, Τα φυλλα οὐκ ἀπορησεται. Τουτο λεγει, ὅτι παν ρημα ὃ εἶαν ἐξελευσεται ἐξ ὑμῶν δια του στοματος ὑμῶν ἐν πιστεῖ⁶ και ἀγαπῇ εσται, και ἐπιστροφην και ἐλπίδα πολλοις. Και παλιν ἕτερος⁷ προφητης λεγει, Και ἠν ἡ γῆ του Ἰακωβ ἐπαινουμένη παρα πασαν την γῆν. Τουτο λεγει, το σκευος του πνευματος αὐτου δοξασει. Εἶτα τι λεγει; Και ἠν ποταμος ἔλκων ἐκ δεξιῶν, και ἀνεβαινεν ἐξ αὐτου δένδρα ὄραια, και ὅς ἀν

In MS. :—¹ γινωσκει. ² ἀπολιται. ³ αἰσθανεσθαι. ⁴ λεγι.

⁵ Conjecture, ὁ προφητης. ⁶ πιστι. ⁷ εταυρος.

live for ever"*; because we indeed go down into the water burdened with sins and filth, and we come up again bearing fruit in the heart, and having the fear [of God] and the trust in Jesus in our spirit. "And whoever shall eat of these will live for ever." This means, Whoever, says he, shall hear these things which are being spoken [or preached], and shall believe, shall live for ever.

xii.] In like manner he again distinguishes about the cross in another prophet, saying, "And at some time these things will come to pass, saith the Lord, when a tree shall be bent down and shall stand up again, and when blood shall drip out of the tree." Thou hast again about the cross, and about him who is to be crucified.

And he again speaks to Moses, when Israel is being defeated under the foreigners. And that he might remind them when being defeated that they were delivered up to death for their sins, the Spirit says to the heart of Moses, that he should make a figure of the cross of him that was to suffer; "for unless," says he, "they put their trust on him they will be defeated for ever." Moses therefore placed one weapon upon another in the middle of the fight, and standing so as to be higher than all, stretched out his hands; and thus Israel again conquered. Then when he let [his hands] down, they were killed. Wherefore? In order that they should know that they cannot be saved unless they put their trust on him [or on the cross]. And again in another prophet he says, "I have all the day stretched forth my hands to a people unbelieving, and contradictory to my just path."

Again Moses makes a type of Jesus, that it was necessary

* Compare Rev. xxii. 1, 2.

φαγη ἐξ αὐτῶν ζήσεται εἰς τὸν αἰῶνα· ὅτι ἡμεῖς¹ μὲν καταβαίνομεν² εἰς τὸ ὕδωρ γεμοντες ἁμαρτιῶν καὶ ρυπτῶν, καὶ ἀναβαίνομεν³ καρποφοροῦντες ἐν τῇ καρδίᾳ, καὶ τὸν φόβον, καὶ τὴν ἐλπίδα εἰς τὸν Ἰησοῦν ἐν τῷ πνεύματι ἔχοντες. Καὶ ὅς ἂν φαγη ἀπὸ τούτων ζήσεται εἰς τὸν αἰῶνα. Τοῦτο λέγει, Ὅς ἂν, φῆσιν, ἀκουσῇ τούτων λαλούμενων, καὶ πιστεύσει, ζήσεται εἰς τὸν αἰῶνα.

xii.] Ὅμοιος παλιν περὶ τοῦ σταυροῦ ὀρίζει ἐν ἄλλῳ προφήτῃ, λέγων, ὅτι καὶ ποτε ταῦτα συντελεσθήσεται, λέγει Κύριος, ὅταν ξύλον κλιθῇ καὶ ἀναστῇ, καὶ ὅταν ἐξ ξύλου αἷμα σταξῇ. Ἐχεις παλιν περὶ τοῦ σταυροῦ καὶ τοῦ σταυρουσθαι μέλλοντος.

Λέγει δὲ παλιν τῷ Μωϋσῃ, πολεμουμένου τοῦ Ἰσραὴλ ὑπὸ τῶν αλλοφύλων. Καὶ ἵνα ὑπομνησῇ αὐτοὺς πολεμουμένους, ὅτι διὰ τὰς ἁμαρτίας αὐτῶν παρεδόθησαν εἰς θάνατον, λέγει εἰς τὴν καρδίαν Μωσέως τὸ πνεῦμα, ἵνα ποιῆσθαι τυπὸν τοῦ σταυροῦ τοῦ μέλλοντος πασχείν, ὅτι εἰ μὴ, φῆσιν, ἐλπίσωσιν ἐπ' αὐτῶν εἰς τὸν αἰῶνα πολεμηθήσονται. Τίθησιν οὖν Μωϋσῆς ἓν ἐφ' ἓν ὄπλον ἐν μέσῳ τῆς πυγμῆς, καὶ ὑψηλότερος σταθεῖς⁴ πάντων ἐξετείνεν⁵ τὰς χεῖρας⁶, καὶ οὕτως παλιν ἐνῆκα ὁ Ἰσραὴλ. Εἶτα ὅποτεν καθείλεν⁷ ἐθανατοῦντο. Πρὸς τί; Ἴνα γινώσκῃ ὅτι οὐ δύνανται σωθῆναι εἰ μὴ ἐπ' αὐτῶν ἐλπίσωσιν. Καὶ παλιν ἐν ἑτέρῳ προφήτῃ λέγει, Ὅλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖρας μου πρὸς λαὸν ἀπειθῆ⁸, καὶ ἀντιλεγόντα ὁδῷ δικαίᾳ μου.

Πάλιν Μωσῆς ποιεῖ τυπὸν τοῦ Ἰησοῦ, ὅτι δεῖ⁹ αὐτον

In MS. :—¹ ἡμῖς. ² καταβενομεν. ³ ἀναβενομεν. ⁴ σταθῆς.
⁵ ἐξετείνεν. ⁶ χείρας. ⁷ καθείλεν. ⁸ ἀπιθῆ. ⁹ δεῖ.

for him to suffer, and he will himself make us to live, he who they thought had perished, in the sign of Israel falling. For the Lord made every kind of serpent to bite them, and they died, (since the transgression through the serpent had happened in the case of Eve,) so that he might convince them, that because of their transgression they were given up into the straits of death. And moreover this man Moses when commanding, "Ye shall not have either a molten image or a graven image for your God," himself wrought that he should show a type of Jesus. Therefore Moses wrought a copper serpent, and placed it in an honourable manner, and called the people by proclamation. When then they came together they besought Moses that he would offer up prayer for them, for their healing.

And Moses spake to them, "When," saith he, "any one of you shall be bitten let him come to the serpent which is placed on the pole, and let him hope with belief that it though dead is able to give life; and immediately he will be saved"* . And thus they did. Thou hast again in these things the glory of Jesus, for in him and for him are all things† . What again says Moses to Jesus the son of Naue [Joshua the son of Nun] when he gave to him this name, as being a prophet, that all the people should only hear, and that the Father would make all things known about his son Jesus? Moses therefore says to Jesus the son of Nave, on giving him this name, when he sent him as a spy of the land, "Take a book in thy hands, and write what the Lord saith, that thou shalt cut off from the roots the whole house of Amalek, thou the son of God, in the

* Compare John, iii. 14.

† Col. i. 16.

παθειν, και αυτος ζωοποιησει, ὃν αν δοξουσιν απολω-
 λεκεναι, εν σημειῳ¹ πιπτοντος του Ισραηλ. Εποίησεν
 γαρ Κυριος παντα· οφιν δακνειν² αυτους, και απεθνησκον,
 (επειδη³ ἡ παραβασις δια του οφews εν Ευα εγενετο,)
 ἵνα ελεγξη αυτους ὅτι δια την παραβασιν αυτων εις
 θλιψιν θανατου παραδοθησονται. Περαι γε τοι ούτος
 Μωυσης εντειλαμενος⁴, Ουκ εστιν ὑμιν ουτε χωνευτον
 ουτε γλυπτον εις Θεον ὑμιν, αυτος ποιει ἵνα τυπον του
 Ιησου δειξει. Ποιει ουν Μωυσης χαλκουν οφιν, και
 τιθησιν ενδοξως, και κηρυγματι καλει⁵ τον λαον. Ελ-
 θοντες ουν επι το αυτο εδεοντο Μωσεως ἵνα περι αυτων
 ανενεγκη δεησιν περι της ιασεως αυτων.

Ειπεν δε Μωυσης προς αυτους, Ὅταν, φησιν, δηχθη
 τις ὑμων, ελθετω επι τον οφιν τον επι του ξυλου επικει-
 μενον, και ελπισατο πιστευσας ὅτι αυτος ων νεκρος
 δυναται ζωοποιησαι· και παραχρημα σωθησεται. Και
 ούτως εποιουν. Εχεις παλιν και εν τουτοις την δοξαν
 του Ιησου, ὅτι εν αυτω τα παντα και εις αυτον. Τι λεγει
 παλιν Μωυσης Ιησου υἱῳ Ναυη επιθεις αυτω τουτο το
 ονομα, οντι προφητη, ἵνα μονον ακουση πας ὁ λαος, ὅτι ὁ
 Πατηρ παντα φανεροι περι του Τίου Ιησου; Λεγει ουν
 Μωυσης Ιησου υἱῳ Ναυη επιθεις τουτο ονομα ὅποτε
 επεμπεν αυτον κατασκοπον της γης, Λαβε βιβλιον εις
 τας χειρας⁶ σου, και γραψον ἃ λεγει Κυριος, ὅτι εκκοψεις
 εκ ριζων τον οικον παντα του Αμαληκ ὁ υἱός του Θεου επ’

In MS. —¹ σημιω. ² δακνιν. ³ επιδη. ⁴ εντειλαμενος. ⁵ καλι.
⁶ χειραε.

last days." Behold again, Jesus was not the son of man, but the son of God, and was by a figure made manifest in flesh*.

Since then they were to say that Christ was the son of David, David himself, fearing and understanding the error of the sinful, prophesied, "The Lord said to my lord, Sit thou on my right hand until I make thine enemies a footstool for thy feet"†. And again thus says Isaiah, "The Lord said to Cyrus, mine anointed one, whose right hand he held, Nations shall yield obedience before him, and I will break in pieces the strength of kings." Behold how David calls him Lord and the son of God.

xiii.] And let us see whether this people or the former is the heir, and whether the covenant is for us or for them. Hear then about the people, what the scripture says. "And Isaac prayed for Rebecca his wife because she was barren; and she conceived." "Then Rebecca went to inquire from the Lord, and the Lord said to her 'Two nations are in thy womb, and two peoples in thy belly, and one people shall be more powerful than the other people, and the greater [or elder] shall serve the smaller [or younger].'"

You ought to understand who Isaac was, and who Rebecca, and about whom he has shown that this people should be greater than that. And in another prophecy Jacob says yet more clearly to Joseph his son, saying, "Behold, the Lord hath not deprived me of thy presence; bring thy sons to me that I may bless them." And he brought Ephraim and Manasseh, wishing that he should bless Ephraim [this should be Manasseh], as he was the elder. For Joseph brought [him] to the right hand of his father Jacob. And

* 1 Tim. iii. 16.

† Matt. xxii. 44.

εσχατων των ημερων. Ειδε παλιν, Ιησους, ουχι υιος ανθρωπου, αλλα υιος του Θεου, τυπη δε εν σαρκι φανερωθεις.

Επει¹ ουν μελλουσιν λεγειν οτι Χριστος υιος Δαβιδ εστιν, αυτος προφητευει Δαβιδ φοβουμενος και συνιων την πλανην των αμαρτων, Ειπεν Κυριος τω κυριω μου, καθου εκ δεξιων μου εως αν θω τους εχθρους σου υποποδιον των ποδων σου. Και παλιν λεγει ουτως Ησαιας, Ειπεν Κυριος τω χριστω μου Κυρω ου εκρατησεν της χειρος της δεξιας αυτου, επακουσαι² εμπροσθεν αυτου εθνη, και ισχυν βασιλεων διαρρηξω. Ειδε πως Δαβιδ λεγει αυτον Κυριον και υιον Θεου.

xiii.] Ειδωμεν δε ει ουτος ο λαος κληρονομει ει ο πρωτος, και η διαθηκη εις ημας η εις εκεινους. Ακουσατε ουν περι του λαου, τι λεγει η γραφη. Εδειτο δε Ισαακ περι Ρεβεκκας της γυναικος αυτου, οτι στεира³ ην και συνελαβεν. Ειτα εξηλθεν Ρεβεκκα πυθεσθαι παρα Κυριου, και ειπεν Κυριος προς αυτην, Δυο εθνη εν τη γαστρι σου, και δυο λαοι εν τη κοιλια σου, και υπερεξει λαος λαου, και ο μειζον⁴ δουλευσει τω ελασσονι.

Αισθανεσθαι οφειλετε⁵ τις ο Ισαακ, και τις η Ρεβεκκα, και επι τινων δεδειχεν⁶ οτι μειζων ο λαος ουτος η εκεινος. Και εν αλλη προφητεια⁷ λεγει φανερωτερον ο Ιακωβ προς Ιωσηφ τον υιον αυτου, λεγων, Ιδου, ουκ εστερησεν με Κυριος του προσωπου σου· προσαγαγε μοι τους υιους σου, ινα ευλογησω αυτους. Και προσηγαγεν Εφραιμ και Μανασση, θελων τον Εφραιμ ινα ευλογηση, οτι πρεσβυτερος ην. Ο γαρ Ιωσηφ προσηγαγεν εις την δεξιαν χειρα του πατρος Ιακωβ. Ειδεν δε Ιακωβ τυπον

In MS. :—¹ επι. ² επακουσε. ³ στερα. ⁴ Conj. μειζων.
⁵ οφιλεται. ⁶ δεδειχεν. ⁷ προφηγια.

Jacob saw in spirit the type of the future people. And what does it say? "And Jacob set his hands crosswise, and placed his right hand on the head of Manasseh [this should be Ephraim], the second and younger, and blessed him. And Joseph said to Jacob, Change thy right hand on to the head of Ephraim [this should be Manasseh]; for he is my first born son. And Jacob said to Joseph, I know it, my child, I know it, but the elder shall serve the younger; and he also shall be blessed."

Ye see upon which of them it was fit, that this people should be first and heir of the covenant. If then moreover through Abraham it was mentioned, we have the full perfection of our knowledge. What then says it to Abraham, when he alone on believing was placed in righteousness? "Behold, I have made thee, Abraham, the father of the nations which believe in God though in uncircumcision" *.

xiv.] Yes, but let us know whether the covenant which he swore that he would give to the fathers, to give to the people, whether he has given it. He has given it, but they were not worthy to receive it because of their sins. For the prophet says, "And Moses was fasting forty days and 40 nights on Mount Sinai that he might receive the covenant of the Lord for the people." And Moses received from the Lord the two tables written in spirit with the finger of the Lord's hand. And Moses when he received them brought them down to give them to the people.

And the Lord said to Moses, "Moses, Moses, go down quickly, because thy people, whom thou broughtest out from the land of Egypt, hath broken the law." And Moses perceived that they had made for themselves molten images;

* Comp. Rom. iv. 3.

τῷ πνεύματι τοῦ λαοῦ τοῦ μεταξὺ. Καὶ τί λέγει; Καὶ ἐποίησεν Ἰακώβ ἐναλλαξὰς τὰς χεῖρας¹ αὐτοῦ, καὶ ἐπέθηκεν τὴν δεξιάν ἐπὶ τὴν κεφαλὴν Μανασσῆ τοῦ δευτέρου καὶ νεώτερου, καὶ εὐλόγησεν αὐτόν. Καὶ εἶπεν Ἰωσήφ πρὸς Ἰακώβ, Μετάθεσ σου τὴν δεξιάν ἐπὶ τὴν κεφαλὴν Ἐφραὶμ, ὅτι πρωτοτοκὸς μου υἱὸς ἐστίν. Καὶ εἶπεν Ἰακώβ πρὸς Ἰακώβ², Οἶδα, τέκνον, οἶδα, ἀλλ' ὁ μείζων³ δουλεύσει τῷ ἐλασσονί· καὶ οὗτος δὲ εὐλογηθήσεται.

Βλέπετε ἐπὶ τινῶν εἰκὲν, τὸν λαὸν τοῦτον εἶναι πρῶτον καὶ τῆς διαθήκης κληρονομὸν. Εἰ οὖν ἐτι καὶ διὰ τοῦ Ἀβραάμ ἐμνησθῆ, ἀπεχομένοι τοῦ τελείου⁴ τῆς γνώσεως ἡμῶν. Τί οὖν λέγει τῷ Ἀβραάμ ὅτε μόνος πιστεύσας ἐτέθη εἰς δικαιοσύνην; Ἰδοὺ, τεθεικά⁵ σε Ἀβραάμ πατέρα ἐθνῶν τῶν πιστευόντων δι' ἀκροβυστιαν τῷ Θεῷ.

xiv.] Ναι, ἀλλὰ εἰδόμεν ἐν ἡ διαθήκῃ, ἣν ὠμοσεν δούναι τοῖς πατρᾷσιν δούναι τῷ λαῷ, εἰ δέδωκεν. Δέδωκεν, αὐτοὶ δὲ οὐκ ἐγένοντο ἀξιοὶ λαβεῖν διὰ τὰς ἁμαρτίας αὐτῶν. Λέγει γὰρ ὁ προφήτης, Καὶ ἡ Μωσῆς νηστεύων ἐν ὄρει⁶ Σίνα τοῦ λαβεῖν τὴν διαθήκην Κυρίου πρὸς τὸν λαὸν ἡμέρας τεσσαρακοντα καὶ νυκτὰς μ'. Καὶ ἐλάβεν Μωσῆς παρὰ Κυρίου τὰς δύο πλάκας τὰς γεγραμμένας τῷ δακτυλῷ τῆς χειρὸς Κυρίου ἐν πνεύματι. Καὶ λαβὼν Μωσῆς κατέφερεν πρὸς τὸν λαὸν δούναι.

Καὶ εἶπεν Κύριος πρὸς Μωσῆν, Μωσῆ Μωσῆ, καταβῆθι τὸ ταχὺ, ὅτι ὁ λαὸς σου ὃν ἐξηγάγεσ ἐκ γῆς Αἰγύπτου ἠνομήσεν. Καὶ συνήκεν Μωσῆς ὅτι ἐποίησαν ἑαυτοῖς χωνεῦματα· καὶ ἐρριψεν⁷ ἐκ τῶν χειρῶν⁸ τὰς πλάκας, καὶ

In MS. :—¹ χίρας.² Conj. Ἰωσήφ.³ μίζων.⁴ τελίον⁶ ὄρι.⁷ ἐρριψεν.⁸ χιρῶν.

and he threw the tables out of his hands, and the tables of the Lord's covenant were broken to pieces. Moses indeed had received it; but they were not worthy. And how we received it, learn ye. Moses received it as being a servant*; but the Lord himself gave it to us, that we might be the people of inheritance, since he had waited for us. And he was manifested, so that those [the Jews] should be made perfect in their sins, and that we, through the Lord Jesus, who made us heirs, should receive the covenant of Christ; who was prepared to this end, that he when appearing, redeeming from darkness our hearts which had been already wasted unto death, and had been given up to the sinfulness of error, should establish in us the covenant by his word. For it is written how the Father commanded him that redeeming us from darkness he should prepare us a holy people for himself.

Therefore the prophet says "I the Lord thy God have called thee in righteousness, and I will hold thy hand, and will strengthen thee; and I have given thee to be a covenant for the people, to be a light for the nations, to open the eyes of the blind, and to lead forth from fetters those who have been bound, and out of the prison-house those that are sitting in darkness." Therefore we know whence we have been redeemed. Again the prophet says, "The Spirit of the Lord is upon me, because he has anointed me to preach good tidings to the poor; he has sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to proclaim the acceptable year of the Lord, and the day of recompense, to comfort all that mourn." Again the prophet says, "Behold, I have set thee

* Heb. iii. 5.

συνετριβησαν αἱ πλακες της διαθηκης Κυριου. Μωσης μεν ελαβεν, αυτοι δε ουκ εγενοντο αξιοι. Πως δε ἡμεῖς¹ ελαβομεν μαθετε. Μωσης θεραπωνων ελαβεν, αυτος δε Κυριος ἡμῖν εδωκεν, εις λαον κληρονομιας δι' ἡμας ὑπομεινας². Εφανερωθη δε ἵνα κάκεινοι³ τελειωθωσιν⁴ τοις ἁμαρτημασιν, και ἡμεῖς⁵ δια του κληρονομουτος Κυριου Ἰησου διαθηκην Χριστου λαβομεν, ὅς εις τουτο ἠτοιμασθη, ἵνα αυτος φανει⁶, τας ἡδη δεδαπανημενας ἡμων καρδιας τῷ θανατῷ, και παραδεδομενας τῇ της πλανης ανομιᾷ, λυτρωσαμενος εκ του σκοτους, διαθηται εν ἡμῖν διαθηκην λογῶ. Γεργαπται γαρ, πως αυτῷ ὁ Πατηρ εντελλεται λυτρωσαμενον ἡμας εκ του σκοτους ἑαυτῷ ἠτοιμασε⁷ λαον ἅγιον.

Λεγει ουν ὁ προφητης, Εγω Κυριος ὁ Θεος σου εκαλεσα σε εν δικαιοσυνη και κρατησω της χειρος⁸ σου, και ισχυσω σε, και εδωκα σε εις διαθηκην γενοῦς, εις φῶς εθνων, ανοιξαι⁹ οφθαλμοῦς τυφλων, και εξαγαγειν εκ δεσμων πεπεδημενοῦς, και εξ οικου φυλακης καθημενοῦς εν σκοτει¹⁰. Γινωσκομεν ουν ποθεν ελυτρωθημεν. Παλιν ὁ προφητης λεγει, Πνευμα Κυριου επ' εμε οὐ εἶνεκεν εχρισεν με ευαγγελισασθαι πτωχοις, απεσταλκεν με ιασασθαι τοῦς συντετριμμενοῦς την καρδιαν, κηρυξαι αιχμαλωτοις αφεσιν, και τυφλοις αναβλεψιν, καλεσαι¹¹ ενιαντον Κυριου δεκτον, και ἡμεραν ανταποδοσεως, παρακαλεσαι¹² παντας τοῦς πενθουντας. Παλιν ὁ προφητης λεγει, Ἰδου, τεθεικα σε εις φῶς εθνων, του

In MS. :—¹ ημῖς. ² υπομεινας. ³ κακεινοι. ⁴ τελιωθωσιν.
⁵ ημῖς. ⁶ φανεις. ⁷ Conj. ἑτοιμασαι. ⁸ χιρος. ⁹ ανοιξε. ¹⁰ σκοτι.
¹¹ καλεσε. ¹² παρακαλεσε.

for a light to the nations, that thou shouldest be for salvation unto the ends of the earth. Thus saith the Lord who redeemeth thee, the God of Israel."

xv.] Moreover it is written about the Sabbath in the Ten Words [or Commandments], which He spoke to Moses face to face on Mount Sinai, "And keep ye holy the sabbath of the Lord, with clean hands and a clean heart." And in another place he says, "If Israel my sons keep the sabbath, then I will place my mercy upon them." The sabbath it speaks of in the beginning of the creation [saying], "And God made in six days the works of his hands, and finished on the seventh day, and made it a rest, and made it holy." Notice, my children, what he says, "He finished in six days." This means that in six thousand years the Lord will finish all things; for with him the day means a thousand years; for David witnesses to me saying, that "a thousand years in thine eyes are as yesterday which is past, and as a watch in the night."

And he himself witnesses to me, saying, "Behold, a day of the Lord shall be as a thousand years." Therefore, my children, in six days, that is, in the six thousand years, all things will be finished. "And he rested on the seventh day." This means, when his Son on coming shall destroy the time, and shall judge the ungodly, and shall change the sun and the stars and the moon*, then he will truly rest on the seventh day. Moreover he says, "Thou shalt keep it holy with clean hands and a clean heart."

If then any one is now able to keep holy the day which God made holy, otherwise than by being clean of heart in all things, we are deceived. And if, therefore, on resting properly,

* Comp. Rev. vi. 12-17.

ειναι σε εις σωτηριαν ἕως εσχάτου της γης. Οὕτως λεγει Κυριος ὁ λυτρώσαμενος σε, Θεος Ισραηλ.

xv.] Ἐτι οὖν και περι του σαββατου γεγραπται εν τοις δεκα λογοις, εν οἷς ελαλησεν εν τῷ ὄρει¹ Σινα προς Μωσην κατα προσωπον, Και ἁγιασατε² το σαββατον Κυριου χερσιν καθάραις και καρδια καθαρά. Και εν ἑτέρῳ³ λεγει, Ἐαν φυλαξωσιν οἱ υἱοι μου Ισραηλ το σαββατον, τότε επιθησω το ελεος μου ἐπ' αυτους. Το σαββατον λεγει εν αρχη της κτισεως, Και ἐποιήσεν ὁ Θεος εν ἕξ ἡμεραις τα εργα των χειρων⁴ αυτου, και συνετελεσεν τη ἡμερᾷ τη ἕβδομη, και κατεπαυσεν αυτην, και ἡγιασεν αυτην. Προσεχετε, τεκνα, τι λεγει, το συνετελεσεν εν ἕξ ἡμεραις. Τουτο λεγει ὅτι εν ἑξακισχιλιοις ετεσιν συντελεσει⁵ Κυριος τα συνπαντα· ἡ γαρ ἡμερα παρ' αυτῷ σημαίνει⁶ χιλια ετη· μαρτυρει γαρ μοι Δαβιδ λεγων, ὅτι χιλια ετη εν οφθαλμοις σου ὡς ἡ ἡμερα ἡ εχθες ἡτις διηλθεν, και φυλακη εν νυκτι.

Αυτος δε μοι μαρτυρει⁷ λεγων, Ἴδου, ἡμερα Κυριου εσται ὡς χιλια ετη. Ουκουν, τεκνα, εν ἕξ ἡμεραις, εν τοις ἑξακισχιλιοις ετεσιν, συντελεσθησεται τα συνπαντα. Και κατεπαυσεν τη ἡμερᾷ τη εζ'. Τουτο λεγει, ὅταν ελθων ὁ υἱος αυτου καταργησει τον καιρον, και κρινει⁸ τους ασεβεις, και αλλαξει τον ἡλιον και τους αστερας και την σέληνην, τότε καλως καταπαυσεται τη ἡμερᾷ τη ἕβδομη. Περαις γε τοι λεγει, Ἁγιασεις αυτην χερσιν καθάραις και καρδια καθαρά.

Ει οὖν, ἦν ὁ Θεος ἡμεραν ἡγιασεν νυν τις δυναται ἁγιασαι, ει μη καθαρων των τη καρδια εν πασιν, πεπλανημεθα. Ει δε οὖν, ἀρα τότε καλως καταπαυομενοι ἁγια-

In MS. :—¹ ὄρι. ² ἁγιασεται. ³ εταρω. ⁴ χερων. ⁵ συντελεσει.
⁶ σημαيني. ⁷ μαρτυρι. ⁸ κρινι.

then we shall keep it holy, when we ourselves shall be able, after having been justified, and having received the promise, when there is no longer any wickedness, and all things have been made new by the Lord,—then we shall be able to keep it holy, when we ourselves have first been made holy. Moreover he says to them, “Your new moons and your sabbaths I cannot bear.”

Ye see how he says, “Your present sabbaths are not acceptable; but that [sabbath] which I have made, in which, when having made all things rest, I shall make the beginning of the eighth day,” that is, the beginning of another world. Therefore let us also keep the eighth day in joyfulness, in which also our Lord Jesus the Christ rose from the dead, and when he had been made manifest went up to heaven.

xvi.] Moreover about the temple I will tell you how the wretched people [the Jews] wandering, put their hope on the building, and not upon their God who made them, considering it the House of God. For almost after the manner of the Gentiles they hallowed Him in [hallowing] the temple. But how the Lord speaks, when abolishing it, learn ye: “Who measured out the heavens with a span, and the earth with a hand-breadth? Was it not I? saith the Lord. The heavens are my throne, and the earth is a footstool for my feet; what house will ye build for me, or which is the place of my rest?”

Ye know that their [the Jews'] hope is vain. Moreover t again says, “Behold they who destroyed this temple, shall themselves build it up.” For because of their going to war it was destroyed by the enemies, and now they and the servants of the enemies shall rebuild it. Again, it was made plain how the city and the people and the temple of Israel were delivered up. For the Scripture says, “And it shall

σομεν αὐτην, ὅτε δυνησομεθα αὐτοὶ δικαιοθεντες καὶ ἀπολαβοντες τὴν ἐπαγγελίαν, μηκετι οὐσης τῆς ἀνομίας, καινῶν δὲ γεγονοτῶν παντῶν ὑπο τοῦ Κυρίου,—τοτε δυνησομεθα αὐτὴν ἁγιάσαι¹ αὐτοὶ ἁγιασθεντες πρῶτον. Περὰς γὰρ τοὶ λέγει αὐτοῖς, Τὰς νεομηνίας ὑμῶν καὶ τὰ σαββάτα οὐκ ἀνεχομαι.

‘Ὅρατε² πῶς λέγει, Οὐ τὰ νῦν σαββάτα δεκτά, ἀλλ’ ὁ πεποιηκὰ, ἐν ᾧ, καταπαύσας τὰ πάντα, ἀρχὴν ἡμέρας ογδοῆς ποιήσω, ὃ ἐστίν, ἀλλοῦ κόσμου ἀρχὴν. Διὸ καὶ ἀγομεν τὴν ἡμέραν τὴν ογδοὴν εἰς εὐφροσύνην, ἐν ἧ καὶ ὁ Κύριος ἡμῶν Ἰησοῦς ὁ Χριστὸς ἀνεστή ἐκ νεκρῶν, καὶ φανερωθεὶς ἀνεβῆ εἰς οὐρανοὺς.

xvi.] Ἐτι δὲ καὶ περὶ τοῦ ναοῦ ἐρωῦ ὑμῖν ὡς πλανώμενοι οἱ τάλαιπῶροι εἰς τὴν οἰκοδομὴν ἠλπισαν, καὶ οὐκ ἐπὶ τὸν Θεὸν αὐτῶν τὸν ποιήσαντα αὐτοὺς, ὡς ὄντα οἶκον Θεοῦ. Σχεδὸν εἰς τὰ ἔθνη ἀφιέρωσαν γὰρ αὐτὸν ἐν τῇ ναῷ. Ἀλλὰ πῶς λέγει Κύριος καταργῶν αὐτὸν, μαθετέ³. Τίς ἐμετρήσεν τὸν οὐρανὸν σπιθαμῇ, ἢ τὴν γῆν δρακί⁴; Οὐκ ἐγὼ; λέγει Κύριος. ‘Ὁ οὐρανὸς μοι θρόνος, ἢ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου, ποῖον οἶκον οἰκοδομήσετε⁵ μοι, ἢ τίς τοπὸς τῆς καταπαύσεώς μου;

Ἐγνώκατε⁶ ὅτι μάταια ἢ ἐλπίς αὐτῶν. Περὰς γὰρ τοὶ παλιν λέγει, Ἴδου, οἱ καθελόντες τὸν ναὸν τούτου αὐτοὶ οἰκοδομήσουσιν αὐτὸν. Διὰ γὰρ τὸ πολεμῆν⁷ αὐτοὺς καθήρεθῃ ὑπο τῶν ἐχθρῶν, νῦν καὶ αὐτοὶ καὶ οἱ τῶν ἐχθρῶν ὑπηρετᾶται ἀνοικοδομησῶσιν αὐτὸν. Παλιν, ὡς ἐμελλεν ἢ πόλις καὶ ὁ λαὸς καὶ ὁ ναὸς Ἰσραὴλ παραδιδόσθαι ἐφανερωθῆ. Λέγει γὰρ ἡ γραφή, Καὶ ἐστὶ ἐπ’

In MS.:—¹ ἁγιάσε. ² ὁραταί. ³ μαθεταί. ⁴ δρακεί.
⁵ οἰκοδομησεται. ⁶ ἐγνώκαται. ⁷ πολεμῖν.

come to pass in the last days that the Lord will deliver up the sheep of his pasture, and their sheepfold and tower, to destruction." And it happened as the Lord had spoken. And let us seek if there be a temple of God. There is, where he himself says that he will make it and fit it up again. For it is written, "And it shall come to pass when the week is ended, that the temple of God shall be built up gloriously in the name of the Lord." I find therefore that there is a temple.

How then shall it be built in the name of the Lord? Learn. Before ye believed in our God the dwelling-place of your heart was corrupt and weak, as a temple indeed built by hand. For it was full of idolatry, and was a house of demons through doing such things as were opposed to God. But it will be built up in the name of the Lord, (and notice,) so that the temple of God shall be built up gloriously. How? Learn. Having received the forgiveness of sins, and hoping in the name of the Lord, we are become new, being again created from the beginning. Therefore in our dwelling-place God indeed dwells within us. How?

His word of faith, the calling according to the promise, the wisdom of the statutes, the commands of the teaching, he himself prophesying within us, he himself dwelling within us, opening to us, who were enslaved to death, the door of the temple, that is, the mouth [of the preacher]; by giving to us repentance, he leads us into the incorruptible temple. For he who wishes to be saved looks not to the man [the preacher], but to Him who dwells within him, and who speaks by him; being amazed at never having either heard Him speaking out of his mouth the words, nor having himself desired to hear. This is the spiritual temple built up for the Lord.

εσχατων των ἡμερων, και παραδωσει Κυριος τα προβατα της νομης, και την μανδραν και τον πυργον αυτων, εις καταφθοραν. Και εγενετο καθ' ἃ ελαλησεν Κυριος. Ζητησωμεν δε ει εστιν ναος Θεου. Εστιν, ὅπου αυτος λεγει ποιειν και καταρτιζειν. Γεγραπται γαρ, Και εσται, της ἑβδομαδος συντελουμενης, οικοδομηθησεται ναος Θεου ενδοξως επι τῷ ονοματι Κυριου. Εύρισκω ουν ὅτι εστιν ναος.

Πως ουν οικοδομηθησεται επι τῷ ονοματι Κυριου; Μαθετε¹. Προ του ὑμας πιστευσαι τῷ Θεῷ ἡμων το κατοικητηριον της καρδιας φθαρτον και ασθηνες, ὡς αληθως οικοδομητος ναος δια χειρος². Ὅτι ην πληρεις³ μεν ειδωλολατρειας⁴, και ην οικος δαιμονιων δια το ποιειν ὅσα ην εναντια τῷ Θεῷ. Οικοδομηθησεται δε επι τῷ ονοματι Κυριου, (προσεχετε δε,) ἵνα ὁ ναος του Θεου ενδοξως οικοδομηθη. Πως; Μαθετε. Λαβοντες την αφεσιν των ἁμαρτιων, και ελπισαντες επι το ονομα Κυριου, εγενομεθα καινοι⁵, παλιν εξ αρχης κτιζομενοι. Διο εν τῷ κατοικητηριῷ ἡμων αληθως ὁ Θεος κατοικει εν ἡμιν. Οπως;

Ὁ λογος αυτου της πιστεως, ἡ κλησις της επαγγελιας, ἡ σοφια των δικαιοματων, αἱ εντολαι της διδαχης, αυτος εν ἡμιν προφητευων, αυτος εν ἡμιν κατοικων, τοις τῷ θανατῷ δεδουλωμενοις ανυγων⁶ ἡμιν την θυραν του ναου, ὁ εστιν στομα' μετανοιαν διδους ἡμιν, εισαγει εις τον αφθαρτον ναον. Ὁ γαρ ποθων σωθηναι βλεπει ουκ εις τον ανθρωπον, αλλα εις τον εν αυτῷ κατοικουντα, και λαλουντα επ' αυτῷ, εκπλησσομενος επι τῷ μηδεποτε, μητε του λεγοντος τα ρηματα ακηκοεναι εκ του στοματος, μητε αυτος ποτε επιτεθυμηκεναι ακουειν. Τουτ' εστιν πνευματικος ναος οικοδομουμενος τῷ Κυριῷ.

In MS. :—¹ μαθεται. ² χειρος. ³ πληρις. ⁴ ειδωλολατρειας.
⁵ καινοι. ⁶ Conj. ανοιγων.

xvii.] As far as it was possible to explain to you in simplicity, my mind and my soul earnestly hope that nothing has been omitted of the things which bear upon salvation. For if I should write to you about things which are beginning, or those which are future, ye will not understand, because such things are hid in parables. These things then are thus.

xviii.] Let us pass on to another kind of knowledge and teaching. There are two ways [or paths] of teaching and authority, the one of light and the other of darkness. And there is much difference between the two ways. For over the one are stationed the light-bringing angels of God, and over the other men are the angels of Satan*. And He is Lord from ages to ages; but he [Satan] is prince of the present time of wickedness.

xix.] The way of light then is this. If any one wishes to travel the way to the appointed place he should press forward by his works. The knowledge then that is given us for walking in this way is the following. Thou shalt love Him that made thee; thou shalt fear Him that formed thee; thou shalt glorify Him that redeemed thee from death. Thou shalt be simple in heart, and rich in spirit. Thou shalt not join thyself to those who walk in the way of death.

Thou shalt hate every thing which is not pleasing to God; thou shalt hate all hypocrisy. Thou shalt not forsake the commandments of the Lord. Thou shalt not exalt thyself, but thou shalt be lowly-minded in all things. Thou shalt not contrive glory for thyself. Thou shalt not take evil counsel against thy neighbour. Thou shalt not give overboldness to thy soul. Thou shalt not commit fornication; thou shalt not commit adultery; thou shalt not corrupt

* 2 Cor. xii. 7.

xvii.] Εφ' ὅσον ἦν ἐν δυνατῷ καὶ ἀπλοτητὶ δηλωσαί¹ ὑμῖν ἐλπίζει μοῦ ὁ νοῦς καὶ ἡ ψυχὴ τῆ ἐπιθυμίᾳ μοῦ μὴ παραλελοιπεναι² τι τῶν ἀνηκουστῶν εἰς σωτηρίαν. Ἐὰν γὰρ περὶ τῶν ἐνεστῶτων ἢ μελλοντῶν γράψω ὑμῖν οὐ μὴ νοησητέ³, διὰ το ἐν παραβολαῖς κεισθαί⁴. Ταῦτα μὲν οὕτως.

xviii.] Μεταβῶμεν γὰρ ἐφ' ἕτεραν γνῶσιν καὶ διδασχῆν. Ὅδοι δύο εἰσιν διδασχῆς καὶ ἐξουσίας, ἡ τοῦ φωτὸς καὶ ἡ τοῦ σκοτοῦς. Διαφορὰ δὲ πολλὴ τῶν δύο ὁδῶν. Εφ' ἧς μὲν γὰρ εἰσιν τεταγμενοὶ φωταγωγοὶ ἀγγελοὶ τοῦ Θεοῦ, ἐφ' οἷς δὲ ἀγγελοὶ τοῦ Σατανα. Καὶ ὁ μὲν ἐστὶ Κύριος ἀπο αἰῶνων καὶ εἰς τοὺς αἰῶνας, ὁ δὲ ἀρχῶν καιροῦ τοῦ νῦν τῆς ἀνομιᾶς.

xix.] Ἡ οὖν ὁδὸς τοῦ φωτὸς ἐστὶν τοὶ αὐτῆ. Ἐὰν τις θέλων ὁδοῦ ὀδεύειν ἐπὶ τὸν ὠρισμένον τοπὸν σπευση τοῖς ἐργοῖς αὐτοῦ. Ἐστὶν οὖν ἡ δοθεῖσα⁵ ἡμῖν γνῶσις τοῦ περιπατεῖν⁶ ἐν ταυτῇ τοιαυτῇ. Ἀγαπήσεις τὸν ποιησαντα σε, φοβήθησῃ τὸν σε πλασαντα, δοξάσεις τὸν σε λυτρωσαμενον ἐκ θανάτου. Ἐσῆ ἀπλοὺς τῆ καρδίᾳ καὶ πλουσιὸς τῷ πνευματι. Οὐ κολληθήσῃ μετὰ πορευομένων ἐν ὁδῷ θανάτου.

Μισησεις παν ὃ οὐκ ἐστὶν ἀρεστον τῷ Θεῷ, μισησεις πασαν ὑποκρισιν. Οὐ μὴ ἐγκαταλιπῆς ἐντολὰς Κυρίου. Οὐκ ὑψώσεις σεαυτὸν, ἐσῆ δὲ ταπεινοφρῶν⁷ κατὰ πάντα. Οὐκ ἀρεῖς⁸ ἐπὶ σεαυτὸν δοξάν. Οὐ λημψῆ βουλήν πονηρὰν κατὰ τοῦ πλησιον σου. Οὐ δώσεις τῆ ψυχῆ σου θρασός. Οὐ πορνεύσεις, οὐ μοιχεύσεις, οὐ παιδο-

In MS.:—¹ δηλωσε. ² παραλελιπεναι. ³ νοησηται. ⁴ κεισθε.
⁵ δοθισα. ⁶ περιπατιν. ⁷ ταπεινοφρων. ⁸ αρις.

youths. The word of God shall not go out from thee with the impurity of certain persons. Thou shalt not take evil counsel. Thou shalt not accept persons when reproofing any one for falling off [from the faith]. Thou shalt be meek, thou shalt be gentle, thou shalt tremble at the words which thou hast heard. Thou shalt not bear malice against thy brother. Thou shalt not be of doubtful mind, whether a matter shall be or not*. Thou shalt not take the name of the Lord to a vain word. Thou shalt love thy neighbour as thyself. Thou shalt not destroy a child by abortion, nor again shalt thou slay it when born.

Thou shalt not withdraw thy hand from thy son, or from thy daughter; but from childhood thou shalt teach them the fear of God. Thou shalt not be covetous of what is thy neighbour's. Thou shalt not be grasping; nor shalt thou be joined in thy soul with the haughty, but thou shalt keep company with the lowly and the righteous. Thou shalt receive as good the difficulties which come upon thee, knowing that nothing comes to pass without God. Thou shalt not be of two opinions, nor talkative. Thou shalt be subject to masters as to the image of God, in modesty and fear. Thou shalt not give orders to thy slave or thy maid-servant in bitterness, since they trust in the same God; lest they shall not reverence the God who is over both; for he came not to call having respect to persons, but those for whom he had prepared the spirit. Thou shalt communicate in all things with thy neighbour, and thou shalt not call things thine own; for if ye are joint partakers of what is incorruptible, how much more of corruptible things! Thou shalt not be hasty with thy tongue; for the mouth is Death's snare.

* James, i. 8.

φθορησεις¹. Ου μη σου ὁ λογος του Θεου εξελθη εν ακαθαρσια τινων. Ου λημψη βουλην πονηραν. Ου λημψη προσωπον ελεγξαι² τινα επι παραπτωματι. Εση πραυς, εση ήσυχιος, εση τρεμων τους λογους ούς ηκουσας. Ου μνησικακησεις τω αδελφω σου. Ου μη διψυχησεις ποτερον εσται η ου. Ου μη λαβης επι ματαιω το ονομα Κυριου. Αγαπησεις τον πλησιον σου ὡς ἑαυτον. Ου φονευσεις τεκνον εν φθορα, ουδε παλιν γεννηθεν αποκτενεις.

Ου μη αρεις την χειρα σου απο του υιου σου, η απο της θυγατρος σου, αλλα απο νεοτητος διδασκεις φοβον Θεου. Ου μη γενη επιθυμων τα του πλησιον σου. Ου μη γενη πλεονεκτης, ουδε κολληθηση εκ ψυχης σου μετα υψηλων, αλλα μετα ταπεινων³ και δικαιων αναστραφηση. Τα συμβαινοντα σοι ενεργηματα ὡς αγαθα προσδεξη, ειδως οτι ανευ Θεου ουδεν γινεται⁴. Ουκ εση διγνωμων, ουδε γλωσσωδης. Ὑποταγη κυριοις ὡς τυφω Θεου αισχυνη και φοβω. Ου μη επιταξεις δουλω σου η παιδισκη εν πικρια, τοις επι τον αυτον Θεον ελπίζουσιν, μη ποτε ου μη φοβηθησονται τον επ' αμφοτεροις Θεον· ὅτι ουκ ηλθεν κατα προσωπον καλεσαι⁵, αλλ' εφ' ούς το πνευμα ήτοιμασεν. Κοινωνησεις εν πασιν τω πλησιον σου, και ουκ ερεις ιδια ειναι· ει γαρ εν τω αφθαρτω κοινωνοι εστε, ποσω μαλλον εν φθαρτοις; Ουκ εση προγλωσσοσ, παγις γαρ το στομα θανατου.

In MS.:—¹ παιδοφθορησις. ² ελεγξε. ³ ταπεινων. ⁴ γινεται.
⁵ καλεσε.

As far as possible thou shalt be pure in thy soul. Be not stretching forth thy hands to receive, while drawing back in giving. Thou shalt love as the apple of thine eye every one that speaketh to thee the word of the Lord. Night and day thou shalt remember the day of judgment, and shalt seek every day the persons of the saints; either labouring at something by word and work and toil, and going forward to encourage, and meditating on saving a soul by the word; or through thy hands thou shalt work for the redemption of thy sins. Thou shalt not hesitate to give; nor when giving shalt thou grumble. Give to every one that asketh of thee*, and thou wilt know who is the good recompenser of the reward. Thou shalt guard what thou hast received †, neither adding to it nor taking from it ‡.

To the last thou shalt hate evil and shalt judge justly. Thou shalt not make a quarrel; thou shalt pacify those that fight, bringing them together; [God] will recognize it in thy sins. Thou shalt not go to prayer with an evil conscience. This is the way of light.

xx.] But the way of the Black one is full of crookedness and cursing; for it is an eternal way of death with punishment, in which are the things which destroy their souls—idolatry, over-confidence, arrogance of power, hypocrisy, double-heartedness, adultery, murder, rapine, haughtiness, transgressions, craft, malice, wilfulness, poisoning, want of fear of God. Persecutors of the good, hating truth, loving falsehood, not knowing the reward of righteousness, not cleaving to what is good, not attending to just judgment, nor to the widow and orphan, watching not in fear of God, but towards wickedness, men from whom meekness and

* Matt. v. 42.

† 1 Tim. vi. 20.

‡ Comp. Rev. xxii. 18.

Ὅσον δυνασαι¹ ὑπερ τῆς ψυχῆς σου ἀγνευσεις². Μὴ γίνου³ πρὸς μὲν τὸ λαβεῖν εκτεινῶν⁴ τὰς χεῖρας⁵, πρὸς τὸ δούναι συστειλλῶν. Ἀγαπήσεις ὡς κορὴν τοῦ οφθαλμοῦ σου παντὰ τὸν λαλοῦντα σοὶ τὸν λόγον Κυρίου. Μνησθήσῃ ἡμερὰν κρίσεως νυκτὸς καὶ ἡμέρας, καὶ ἐκζητήσεις καθ' ἑκάστην ἡμερὰν τὰ πρόσωπα τῶν ἁγίων, ἡ διαλόγου καὶ ἐργοῦ καὶ κοπῆς κοπιῶν τι, καὶ πορευομένοις εἰς τὸ παρακαλεσαι⁶, καὶ μελετῶν εἰς τὸ σωσαι ψυχὴν τῷ λόγῳ, ἡ δια τῶν χειρῶν⁷ σου ἐργασῇ εἰς λυτρὸν ἁμαρτιῶν σου. Οὐ διστασεις⁸ δούναι, οὐδὲ δίδους γογγυσεις. Παντὶ τῷ αἰτοῦντι σε δίδου, γνῶσῃ δὲ τίς ὁ τοῦ μισθοῦ καλὸς ἀνταποδοτῆς. Φυλαξοῖς ἅ παρελαβες, μὴτε προσθεις⁹, μὴτε αφαιρῶν.

Εἰς τέλος μισησεις πονηρὸν, καὶ κρίνεις δικαίως. Οὐ ποιήσεις σχίσμα, εἰρηνευσεις μαχομένους συναγαγῶν ἐξομολογήσει ἐν ἁμαρτιαῖς σου. Οὐ προσεξοῖς ἐπὶ προσευχῆν ἐν συνειδήσει¹⁰ πονηρᾷ. Αὕτη ἐστὶν ἡ ὁδὸς τοῦ φωτός.

xx.] Ἡ δὲ τοῦ Μελανὸς ὁδὸς ἐστὶν σκοτίας καὶ καταρᾶς μεστή· ὁδὸς γὰρ ἐστὶν θανάτου αἰωνία μετὰ τιμωρίας, ἐν ἧ ἐστὶν τὰ ἀπολλύντα τὴν ψυχὴν αὐτῶν, εἰδωλολατρεία¹¹, θρᾶσυτης, ὑψὸς δυναμῶς, ὑποκρισις, διπλοκαρδία, μοιχία, φόνος, ἄρπαγῃ, ὑπερηφάνια, παραβασεις, δόλος, κακία, ἀνθαδία, φαρμακία, ἀφοβία Θεοῦ. Διωκταὶ τῶν ἀγαθῶν, μισοῦντες ἀληθειαν¹², ἀγαπῶντες ψευδῆ, οὐ γινώσκοντες μισθὸν δικαιοσύνης, οὐ κολλῶμενοι ἀγαθῷ, οὐ κρίσει δικαίᾳ, χηρᾷ καὶ ὀρφανῷ οὐ προσεχόντες, ἀγρυπνοῦντες οὐκ εἰς φόβον Θεοῦ ἀλλὰ ἐπὶ τὸ πονηρὸν,

In MS.:—¹ δυνασε. ² αγνευσις. ³ γεινου. ⁴ εκτινων. ⁵ χιρας. ⁶ παρακαλεσε. ⁷ χιρων. ⁸ διστασις. ⁹ προσθις. ¹⁰ συνιδεσει. ¹¹ ειδωλολατρια. ¹² αληθιαν.

patience are far off and at a distance, loving vanity, following after recompense, not pitying the poor man, not labouring for him that is overburdened, clever in slander, not knowing Him that made them, murderers of children, destroyers of God's workmanship, turning away him that is in want*, and oppressing him that is afflicted, advocates for the rich, unjust judges of the poor, doing wrong in all things.

xxi.] It is well for him who has learnt the judgments of the Lord, such as have been written, in them to walk. For he that keepeth these will be glorified in the kingdom of God. He that chooseth those [other] things will be destroyed together with his works. For the sake of this there will be a resurrection, for the sake of this a repayment. I beseech you the superiors, if ye receive any of my good knowledge, take counsel among yourselves towards whom ye shall carry it out; forsake not what is right. The day is at hand in which all things will perish together with the evil one. The Lord is at hand, and his reward. Again and again I beseech you, be good lawmakers to yourselves†, continue faithful counsellors for yourselves, take away from among you all hypocrisy.

And may God, who rules over all the world, give you wisdom, intelligence, understanding, knowledge of his judgments, patience. And be ye inquiring what the Lord requires of you, and perform it; so that ye may be found in the day of judgment. And if there is any good be careful to remember me, meditating on these things, so that [my] desire and watchfulness may result in some good. I beseech you, asking it as a favour, Until the noble Vessel [the body of Jesus] shall be with you, do not fail towards any one of

* Matt. v. 42.

† Comp. 1 Cor. vi. 1.

ὧν μακρὰν καὶ πορρω πρᾶϋτης καὶ ὑπομονή, ἀγαπῶντες ματαϊότητα, δίκωντες ἀταποδομα, οὐκ ἐλεῶντες πτωχόν, οὐ πονοῦντες ἐπὶ καταπονουμένῳ, εὐχερεῖς¹ ἐν καταλάλιᾳ, οὐ γινώσκοντες τὸν ποιησάντα αὐτοὺς, φονεῖς² τέκνων, φθορεῖς³ πλάσματος Θεοῦ, ἀποστρεφόμενοι τὸν ἐνδεόμενον, καὶ καταπονοῦντες τὸν θλιβομένον, πλουσιῶν παρακλητοὶ, πενήτων ἀνομοὶ κριταί, παντ' ἄμαρτητοὶ.

xcī.] Καλὸν ἐστὶν μάθοντα τὰ δικαιώματα τοῦ Κυρίου, ὅσα γεγραπταί, ἐν τούτοις περιπατεῖν. Ὁ γὰρ ταῦτα ποιοῦν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ δοξασθήσεται ὁ ἐκεῖνα ἐκλεγόμενος μετὰ τῶν ἐργῶν αὐτοῦ συναπολείται⁴. Διὰ τοῦτο ἀναστασίς, διὰ τοῦτο ἀταποδομα. Ἐρωτῶ τοὺς ὑπερεχόντας εἰ τίνα μου γνώμης ἀγαθῆς λαμβανέτε⁵, συμβουλίαν ἔχετε μεθ' ἑαυτῶν εἰς οὓς ἐργασθήτε· τὸ καλὸν μὴ ἐνλείπητε⁶. Ἐγγὺς ἡ ἡμέρα ἐν ἣ συναπολείται⁷ πάντα τῷ πονηρῷ. Ἐγγὺς ὁ Κύριος καὶ ὁ μισθὸς αὐτοῦ. Ἐτι καὶ ἐτι ἐρωτῶ ὑμᾶς, ἑαυτῶν γίνεσθε⁸ νομοθεταὶ ἀγαθῶν, ἑαυτῶν μένετε συμβουλοὶ πιστοὶ, ἀρατε⁹ ἐξ ὑμῶν πᾶσαν ὑποκρίσιν.

Ὁ δὲ Θεὸς, ὁ τοῦ παντός κοσμοῦ κυριεῶν, δὴν ὑμῖν σοφίαν, συνέσειν, ἐπιστήμην, γνῶσιν τῶν δικαιωμάτων αὐτοῦ, ὑπομονήν. Γίνεσθε δὲ ἐκζητούντες τι ζῆτει¹⁰ Κύριος ἀφ' ὑμῶν, καὶ ποιεῖτε¹¹, ἵνα εὐρεθῆτε¹² ἐν ἡμέρᾳ κρίσεως. Εἰ δὲ τι ἐστὶν ἀγαθοῦ, μνεία¹³ μνημονεῦτε¹⁴ μου, μελετώντες ταῦτα, ἵνα καὶ ἡ ἐπιθυμία καὶ ἡ ἀγρυπνία εἰς τι ἀγαθὸν χωρήσῃ. Ἐρωτῶ ὑμᾶς χάριν αἰτοῦμενος, Ἐὼς ἐτι τὸ καλὸν Σκευὸς ἐστὶν¹⁵ μεθ' ὑμῶν μὴ ἐνλείπητε¹⁶.

In MS.:—¹ εὐχερις. ² φονίς. ³ φθορίς. ⁴ συναπολείται.
⁵ λαμβανέται. ⁶ ἐνλείπηται. ⁷ συναπολείται. ⁸ γίνεσθαι.
⁹ ἀραταί. ¹⁰ ζῆτι. ¹¹ ποιεῖται. ¹² εὐρεθῆται. ¹³ μνεία.
¹⁴ μνημονεῦται. ¹⁵ Οὐκ ἐστὶ. ¹⁶ ἐνλείπηται.

yourselves, but seek these things earnestly, and fulfil every command; for this is fitting. Wherefore I have the more hastened to write from where I was able to be safe, in order to cheer you. Children of love and peace, may the Lord of glory and of all grace be with your spirit.

THE EPISTLE OF BARNABAS.